

THE ORIGIN OF THE TARĀ TĀNTRĀ

BY JO-NĀN TĀRANATHĀ



Translated & Edited by
DAVID TEMPLEMAN

LIBRARY OF TIBETAN
WORKS AND
ARCHIVES

THE ORIGIN OF THE TĀRĀ TANTRA

(Tibetan: SGROL. MAHI. RGYUD. KYI. BYUN. KHUN.
GSAL. BAR. BYED. PAHI. LO. RGYUS. GSER. GYI. PHREN.
BA. ZES. BYA. BA.)

by Jo-Nan Tāranātha

Translated and edited by
David Templeman

LIBRARY OF TIBETAN WORKS & ARCHIVES

All Rights Reserved

First Published in 1981

**Published by the Library of Tibetan Works & Archives, Dharamsala,
Dist. Kangra, H.P., India, and printed at Indraprastha Press (CBT),
Nehru House, New Delhi.**

PUBLISHER'S NOTE

We are happy to publish the *Origin of the Tārā Tantra* by Jo-nang Tāranātha as translated and edited by David Templeman.

This will be followed by Tāranātha's *bKa-babs-bdun-lan* which Mr. Templeman is presently working on.

We hope readers interested in the female deity Tārā and the famed 16th Century teacher Tāranātha will find these works useful.

Gyatso Tsering
Director
October, 1981

CONTENTS

Translator's Introduction	7
Translation of <i>sgrol. mahi. rgyud. kyi. byun. khun. gsal. bar. byed. pahi. lo. rgyus. gser. gyi. phren. ba. zes. bya. ba.....</i>	11
Notes	42
Appendix	76
Bibliography	100

Translator's Introduction

The great Tibetan historian Tāranātha (*Tib.* kṽn.dgaḥ.snyid.po.) was born in 1575 A.D. and studied at the monastery of jo.mo.naḥ., seat of the jo.naḥ. sect, situated about 40 miles north of the monastery of sa.skya. in the gtsaḥ. district of Tibet. During his time in gtsaḥ. (approx. 1575 - mid 17th cent.) Tāranātha rebuilt the temples of dgaḥ.laḥ.phuḥ.tshogs. gliḥ. and the jo.mo.naḥ. itself^A, and in the later period of his life he went to Mongolia where he died. He is believed to be reborn in the person of the Lama Reincarnate of Urga (Mongolia) known as Jetsun Dampa (*Tib.* rje.btsun.dam.pa.)^B. Prof. Tucci records that according to legend Tāranātha's mortal remains are said to be enshrined at dsing·ji (*Tib.* rdzin.phyi.) about 65 miles east of Lhasa.^C

At the time of Tāranātha's life in gtsaḥ the jo.naḥ.pa. were regarded as a mildly unorthodox sect, and many savants considered them to be an aberrant sub-sect of the bkaḥ.rgyud.pa. Tāranātha was in fact the last famous personage to emerge from the jo.naḥ. sect for soon after his death, the 5th Dalai Lama, ḥag.dbaḥ.blo.bzaḥ.rgya.mtsho. (1617-1682) closed all their monasteries and later converted them to dge.lugs.pa. institutions. This intolerance probably stemmed from two main causes, one metaphysical, the other political. The jo.naḥ.pas held a view of voidness (*Tib.* stoḥ.pa.nyid.) which was defensible in debate but largely friendless and tolerated as an anachronism outside the sect itself. The most eminent jo.naḥ.pa. dol.bu.pa.śes.rab.rgyal.mtshan. (1292-1361), the founder of the sect, held that not only was there an "ordinary" voidness wherein pheno-

^A Ferrari, A., *Mk'yen Batse's Guide to the Holy Places of Central Tibet*, page 135 FN 560, 562

^B Grünwedel, A., *Mythologie du Buddhismisme au Tibet et en Mongolie*, Illustrations, pp. 75-77 and 86

^C Tucci, G., *To Lhasa and Beyond*, p. 131

mena were viewed as being empty of any self-nature, but that there was "another voidness" (*Tib. gzan.ston*.), "...an absolute which is established in reality and is void of all heterogeneous relative and phenomenal factors...".^D The *jo.nan.pas* seem to have viewed this "other voidness" as an absolute in itself and this drew dangerously close to certain of the Tirthika (heretical) views of India. It would appear that the 5th Dalai Lama was particularly sensitive to such "heresy" (if indeed the reason for the closure was theological), for the great reformer *Tsoṅ.kha.pa.* (1357-1419), founder of the *dge.lugs.* school, had studied under the renowned *jo.nan* teacher *bo.don.phyogs.las.rnam.rgyal.* (1306-1386), and being well aware of the sect's concept of *gzan.ston*, made no specific refutation of it.

The wrath of political reaction is more obvious and hence a more likely cause of closure. The 5th Dalai Lama opposed the *jo.nan* support for the ruler of *gtsaṅ.* district, *kar.ma.bstan.skyon.dgan.po*, who resisted the *dge.lugs.pa.* conversions in his district and among his allies the Chogthu Mongols of Kokonor in Tibet's north-east. As the 5th Dalai Lama's alliance with other Mongols (Qoshot, Dzungar, Torgut etc.) was uneasy, *kar.ma.bstan.skyon*'s opposition to conversions was a sore point with the rulers. His death at the hands of *Guśrī Khan*, a Qoshot Mongol, in 1642 left the *jo.nan* sect without patron/protectors and they could not oppose their closure.

Tāranātha's studies ranged over history, *kalacakra* and commentarial works. It can be conjectured from the fragmentary style of this work that *Tāranātha* is in fact stringing together various episodes heard from other sources, probably the main one being his prime Indian teacher *Buddhagupta*, who was well travelled and a mine of stories. Whole eras seem to be glossed over with short shrift and yet the thread of the diffusion of Tara's Tantra remains as the discernible core despite the gaps. Most of the locations mentioned, although often vague in present-day geography, seem to fit in with the picture of the spread of Buddhism that we know already. However, from his charming descriptions of the marvellous world outside Tibet, filled with village-devouring snakes and iron-nosed fish etc. it is clear that *Tāranātha* never left the land of snows (except for his

^D Rugg. D., *The jo.nan.pas: A School of Buddhist Ontologists according to the grub.mtha' selgyi.me.loṅ.* J.A.D.S. 83/1, 1963 p. 74 (my emphasis).

Mongolian sojourn) and if he had, the refreshing credulousness of his accounts would have suffered. Furthermore, had he gone to India (the perfect land to Tibetans—*Tib. hphags.pahi.yul.*) he would have been disillusioned at the ever-shrinking arc of Buddhism, for in many of his works his descriptions of the constant spread of the doctrine is coloured by pious wish rather than by fact.

Of the many Tibetans who actually visited India and who subsequently wrote of their experiences, the legends heard and the religious and political climate, few examples are available. Perhaps the most accurate and interesting, certainly the most readable is that of *chag.lo.tsa.ba.* who visited India from 1234-1236.^B It is of interest to note that some of his legends of holy images and sacred spots are also mentioned by Tāranātha who retains their basic accuracy to a great degree. We cannot of course rule out the biography of *chag.lo.tsa.ba.* as one of Tāranātha's prime sources for that period.

Tāranātha's accounts of swift conversions to Buddhism (often coerced), the defeat of heretics and the details of siddhas' lives make for interesting reading as a background to India of the 7-12th cents. A.D. for the general reader, but it is in the accuracy of the siddhas' lineages and details of their ministry that the work has its prime importance.

The work itself is similar in style to the so-called *bkaḥ.babs.bdun.lan.*^F of Tāranātha, written in 1600, inasmuch as it is largely anecdotal and deals with the lives of siddhas. The major difference however is that the siddha, in the present work are renowned as Tara worshippers and passed on her Upadeśas, revelations and her Tantra.

Despite Tāranātha's reliance on legend etc., the work has about it a strong feeling of historic time, and proves to be fairly satisfactory as an aid to the study of Indian religious history in the period as well as giving a background to the masters of the Tibetan siddhas who grew from India's rich tantric soil.

^B Roerich, G., *Biography of Dharmasvamin (chag.lo.tsa.ba.chos.rje.dpal.)*, a Tibetan Pilgrim; *Chag.lo.tsa.ba. chos.rje.dpal.gyi.rnam.thar.* ed. Pan.chen.os.tul.

^F Full title, *Bkaḥ.babs.bdun.lan.gyi.brgyud.pahi.rnam.thar.ko.mtshar.rnam.byun.rin.po.che.* ed. by Das, S.C., translated (into German) by Grünwedel, A.; translated into English-abbreviated, by Datta, B.N.

Tāranātha's major historic work, the *rgya.gar.chos.hbyun* (written in 1608), a monument to his scholarship, bears out most of what he wrote four years earlier in this particular text. Tāranātha's optimistic view of the spread of Buddhism especially in the *rgya.gar.chos.hbyun*. was tinted with religious myopia. Buddhism's decline (nearly 400 years old in 1608) was past history. The optimism of the last few chapters was baseless. But then, as Debiprasad Chattopadhyaya observes in the preface to the Chimpa/Chattopadhyaya translation of the above mentioned text, "...historiography for the Buddhists had always been an important mode of propagating their creed" (p. VII). It is in this light that we must interpret the present work.

○ Full title *Dam.pahi.chos.rin.-po.che.hphags.pahi yul du ji.ltar.dar.bahi.tshul.gsal.bar.ston.pa. dgos.hdod.kun.hbyun.*, often called *dgos.hdod.kun.hbyun*, Edition of Mongolian Lama Guru Deva. Editions and translations by Schiefner and Vasilev. Translation by Lama Chimpa and Chattopadhyaya. See bibliography.

Translation

OM SVA STI¹!

Adoration to the Guru²!

"The Golden Rosary", being an account which clearly show the origins of the Tantra³ of Tara.

Homage to the Lama⁴!

Homage to all things which, from their beginnings are incomprehensively non-diverse⁵!

Homage to the All-pervading Ones, chiefly the Great Compassionate One⁶!

Homage to the complete liberation of all beings!

Homage to Thee, O Tārā, who became the mother of the Victorious One⁷!

Herein at the start of the account of Tārā's Tantra, if one were to tell of its various historical accounts (one would say),

Long ago, in an age before which there was nothing else, the Victorious One, the Tathāgata Dundubhīśvara⁸ came into existence and was known as the Light of the Various Worlds

- 5 The Princess "Moon of Wisdom"¹⁰ had the highest respect for his teaching, and for ten million, one hundred thousand years, she made offerings to this Enlightened One, his attendant Śrāvakas¹¹ and to countless members of the Sangha¹² of Bodhisattvas¹³. The offerings she prepared each day were in value comparable to all the precious things which filled a distance of twelve yojanas¹⁴ in each of the ten directions, leaving no intermediate spaces unfilled. Finally, after all this she awoke to the first concepts of Bodhi-Mind¹⁵. At that time some monks said to her, "It is as a result of these, your roots of virtuous actions, that you have come into being in this female form. If you pray that your deeds accord with the teachings, then
- 6 indeed on that account you will change your form to that of a man¹⁶, as is befitting." After much discourse she finally replied,

"In this life there is no such distinction as "male" and "female", neither of "self identity", a "person" nor any perception (of such), and therefore attachment to ideas of "male" and "female" is quite worthless. Weak minded worldlings are always deluded by this." And so she vowed, "There are many who wish to gain enlightenment in a man's form, and there are but few who wish to work for the welfare of sentient beings in a female form. Therefore may I, in a female body, work for the welfare of beings right until Samsāra¹⁷ has been emptied."

7 Then she remained in the palace for ten million and one hundred thousand years in a state of meditation, wisely applying her mind to the five sensual pleasure. As a result of this she gained success in the realisation that dharmas are non-originating¹⁸ and also perfected the meditation known as "Saving All Sentient Beings", by the power of which, every morning she released ten million and one hundred thousand beings from (the bondage of) their worldly minds. As long as all of them were not fully instructed in this steadfast course, she would take no nourishment at all. This same policy was followed each evening when she set a like number of beings on the same path. Then her former name was changed and she became known as the Saviouress¹⁹. Then the Tathāgata Dundubhiśvara prophesied, "As long as you can possibly continue manifesting such supreme Bodhi, you will be exclusively known as 'Goddess Tārā' ".

8 Then in the aeon of the Vibuddha known as "Very Vast"²⁰, she vowed in the presence of the Tathāgata Amoghasiddhi²¹ to preserve and defend from all harm, all the sentient beings in the profound vastness of the ten directions. Seated in the equanimity of the meditation known as "Completely Subduing All Demons", daily, for ninety-five aeons, she established the minds of one billion and ten thousand million beings in deep meditation. Each night, too, in her capacity as Mistress of Kāmadeva's Realm²² she vanquished ten million and one hundred thousand demons. Thus she became garlanded with the names of "Saviouress", "Mainstay" "Swift One" and Heroine"²³

In the aeon known as "All-Pervading", the monk known as "Radiant Pure Light" was given the higher initiation of the Rays of Great Compassion by all the Tathāgatas of the ten

9 directions, and he became Noble Avalokiteśvara²⁴. At that time, the Tathāgatas of the Five Families²⁵ and all the Buddhas and Bodhisattvas gave also the initiation of the Great Rays through which he gained insight into the ultimate nature of divine wisdom. From the father-mother union of the former and latter light rays the Goddess Tara was created, and after her birth from the heart of Avalokiteśvara she worked, with satisfied thought of all the Buddhas, to protect the sentient beings from the Eight and Sixteen Great Fears²⁶.

Then in the aeon known as "Vastly Good", it is taught that Tārā emerged when both the skies and the air were being thrust out.

10 Then in the aeon called "Asanka"^{26A} when all the Tathāgatas of the ten directions²⁷ had consecrated her, all the Buddhas transformed themselves into Mother Tārā. All that happened a beginningless time ago.

Then in this very aeon at the Potala Mountain²⁸, countless Buddhas, Bodhisattvas, Gods, Nāgas²⁹, Yakṣas³⁰ and others gathered, and there in that limitless centre (axis mundi), Ārya Avalokiteśvara intoned Tārā's Tantra and Mantra³¹ ten million times. In Satyayuga³² it is said that the same thing was done (in the way described above) for the welfare of the six classes of sentient beings³³. In Tretāyuga³⁴ six hundred thousand (such verses) arose from the western regions. In Dvaparayuga³⁵ furthermore, another twelve thousand came out of the west. Then in Kāliyuga³⁶ a thousand Tārā verses, all in one
11 convocation, came into being. At that time a Lama said, "In Satyayuga and in the other ages there was no book of the Tārā Tantra at all. I have pondered on the vast sphere of activity of the Gods and Vidyādhara³⁷, aimed at the increased welfare of all other sentient beings. However, in order to ensure that at its coming into being no errors will creep into the pure discipline of the Mantra Path, it is fitting that a volume (now) be compiled. On the other hand it might seem clear that there is no real need for it at all. We have taught these expository Tantras, from the collection named "The Dākinī³⁸ Secret Essence", first uttered at the peak of the Potala Mountain by the Lion of the Śakyas³⁹."

12 This then is the essence of the legend itself—this very teacher

(Tārā) having preached about the Buddha's deeds to all sentient creatures, while abiding in the Heart of Bodhi, filled all the demon haunts with light rays emanating from the space between her eyebrows. At another time when the demon hosts were approaching, she laughed eight times and, tumbling them to the ground, made them unconscious, so it is said. Then, changing herself into Krodhācala⁴⁰ she fettered all the demons with bonds of meditations and was completely victorious over them. Again, in a state of Bodhi, Tārā saw the Fully Enlightened One and the Tathāgata Akśobhya⁴¹ become identical, and she payed them homage and intoned their grand Tantras. Accordingly,
 13 having preached about the Maṇḍala⁴² of the Six Jina Families, Tārā, to ensure that whatever had been said about the Tantras would not be erased, and wishing to demonstrate this to the six classes of sentient beings, went to the Potala Mountain together with a gathering of Buddhas and Bodhisattvas. There, a countless number of Gods, Nagas, Yaksas and Gandharvas etc.⁴³ were empowered, as well as innumerable sentient beings. Having preached about the Mantrayāna⁴⁴, she also established all of them in states of Siddhi⁴⁵. Finally the Tantras were handed to Vajrapāṇi⁴⁶ who secreted them in the abodes of Vaiśravaṇa⁴⁷ and the Vidyādharas so that (thereafter) they would not disappear from the world of humans. To further ensure this, Vajrapāṇi transformed himself into King Indrabhūti⁴⁸, and having written all the Tantras up into book-form, hid them
 14 in the so-called "Dharma Treasury", so it is said. There, various tantric initiates and yogīns then committed them to memory.

In general, the Mantrayāna doctrine of the "Six Expelled Breaths" is nowadays spoken of as being Heruka's⁴⁹ doctrina. Their order and method of application are made clear in this particular Tantra, however.

How then did this unique doctrine of Tārā's Tantra arise in the world? About three hundred years after the Jina had died, at a different time from that when the Śrāvakas were holding their Third Council⁵¹, Gods, Nagas, Yakśas, Gandharvas and Rākśasas⁵² were seated at their abodes when the separate volumes of the Mahāyāna Sutra Collection known as the
 15 "Āvatamsaka"⁵⁴ arrived severally from India. The self-arisen

volumes spread alone and unaided, and at that a teacher, a preacher of ascetic doctrines attained steadfastness in the (concept of) dhārmās as uncreated. As well as this, five hundred Masters of the Yogācāra⁵⁵ and eight Mahātmās⁵⁶, preachers of the doctrine of "No Real Existence"⁵⁷ and others saw the countenances of Mañjusri⁵⁸, Avalokiteśvara, Maitreya⁵⁹ etc.

The texts of the three tantra groups of Kṛiyā, Caryā and Yoga and the Anuttara method⁶⁰ as well as part of the Wisdom Tantras, also spread and were taught to those blessed with the good fortune of seeing the visages of Vajrasattva⁶¹ and Vajrapāṇi.

- 16 At that time it is said that of all those who heard the Mantrayāna not even one was unable to attain Siddhi. In the east at Bhaga, the King Haricandra together with one thousand attendants attained the Bodhi Perfection of Yugaṇaddah⁶². In the north the King of Oḍiśā called Muñja attained the state of Vidya-dhara together with a thousand attendants. King Bhojadeva of Malawa in the west vanished together with a thousand courtiers⁶³. In the south at Kongkuna, King Haribhadra together with innumerable servants perfected the Siddhi of Making Pills etc.⁶⁴, and for between one and two hundred years (as a result) more than one hundred thousand beings attained Siddhi. Because of the constant protection accorded to this secret practice we do not know of other practitioners who were able to gain Siddhi.

- 17 Now follow, culled from annals and stories, some accounts of Noble Arya Tara's mercy, perfections and her promises. They will be in the form of a discourse.

- She is the Protectress from the Fear of Enemies. A Kṣatriya⁶⁵ from the land of Oḍiśā awakened one day in a grove where he had fallen asleep, and found himself surrounded by a host of a thousand enemy soldiers, all brandishing their swords at him. He recalled having heard that Tārā was the Protectress against the Sixteen Fears, and as he had no other (divinity) in which to seek refuge, he thought he would go to the Goddess as his defence. At the same instant at which he called out her name, the Noble Lady herself appeared before him, arriving from
18 the skies. From underneath her feet whirlwinds carried the soldiers off into the ten directions, and so the man was able to

arrive safely in his own country.

She is the Protectress from the Fear of Lions. A wood-gatherer went off into the forest and there he came to face with a ravenous lioness which held him in her jaws and prepared to eat him. His hope faded away. Terrified and scared he begged Tārā to come to his assistance, and she suddenly appeared before him, clothed in leaves. She pulled him from the lioness' jaws and set him down safely in the city market-place.

19 She is the Protectress from the Fear of Elephants. A twelve-year old girl went one day to the forest to gather flowers, and there she was confronted with a fierce elephant named Kuni, who bound her in his trunk and started to crush her with his tusks. Remembering Tārā's name, the girl earnestly begged her to help and Tārā brought the elephant under control. The creature then put the girl up on a high stone ledge and saluted her with its trunk, and leading her away, took her to the town's market-place. Then it took her to the council chambers, the Temple and around the King's palace. The King heard of this girl and her great stock of merits and took her as his Queen.

20 She is the Protectress from the Fear of Fire. A certain householder hated his enemy (neighbour) and one night set fire to his house. The latter started to flee but could not get free—at that instant he called out, "O Tārā, O Mother Tārā!" A beautiful blue cloud arose above the house, and from it fell a continual shower of rain, like a yoke, on the house itself, completely quenching the flames.

21 She is the Protectress from the Fear of Poisonous Snakes. Once, in a certain city lived a prostitute who was given a necklace of five hundred pearls. She contacted a merchant about its sale and wished to go to his house at midnight. Leaving her house, and while on the road there, she happened to grasp an acacia branch around which was coiled a poisonous snake which seized her around her body. By her mere recollection of Arya Tārā, the snake was transformed into a flower garland in which form it remained for seven days. Thereafter it lost its white venom and proceeded into the river, so it is said.

She is the Protectress from the Fear of Brigands. A man from Gujarat, known as Bharukcha, was a very wealthy trader.

On the way to the land of Maru⁶⁶ with about a thousand camels and half that number of bulls, all fully laden, he found that his path went through the territory of a bandit gang which was situated in the midst of a veritable wilderness. All the previous traders who had gone there had been slain, and their flesh, blood and bones were scattered in the four directions. A myriad of these traders had been impaled on wooden stakes and the
22 robbers who behaved like devils even ate their flesh. The (chief) trader was absolutely terrified, and as he had no other protector he begged Tārā to help him. She immediately arose in the phantom form of "Tārā the Heroine"⁶⁷, holding aloft a sword and accompanied by a huge army, Tārā banished the bandits to a remote land and brought the dead back to life. Accordingly, when the robbers had been scattered into isolation the trader happily set off and again arrived at the Bharukcha clan.

She is the Protectress from Prison Walls. A leader of a robber band went to the subterranean treasury of the king. There he found a jug of beer which he drank, and being a bit befuddled he went to sleep. However, he was seen and seized by the king's men who flung him into a dungeon, bound up.
23 There he underwent various sufferings. Bereft of any other protector he prayed to Tārā and a five-coloured bird descended from the sky, loosened his bonds and caused the dungeon door to open by itself. Having thus been freed and once again at large⁶⁸, he returned to his/own country. (That night) in a dream, a beautiful girl adorned with all types of ornaments arose and said to him, "If you recall my kind deed to you then you and your followers must relinquish your thieving ways!" And so it happened that the robber and his five hundred accomplices gave up their lives of crime and did many virtuous deeds instead.

She is the Protectress from the Fear of Ocean Waves. In the southern regions lived five thousand traders, and they
24 took three large ships and set out for the land of Precious Things. One vessel was filled with all manner of jewels, and setting off again, the traders finally reached the land of Yellow Sandalwood where they filled up the second boat. After that they wished to return home, but the "Treasure Holder" of the ocean⁶⁹ was very angry at them and sent down a great windstorm which

carried them far away. After crossing oceans of many different colours they were confronted with huge, raging billows, and the merchants prayed both day and night to Brahma, Viśhnu, Śiva, the Moon and Sun, to Kuvera and all the other divinities⁷⁰ but to no avail. The hawsers of the boats snapped and the vessels
25 carrying the jewels and sandalwood were scattered. The large boat (of theirs) was driven relentlessly to the west. Then a Buddhist Upāsaka⁷¹ remembered Tārā and in a mystic and reverend voice recited her ten letter mantra⁷². Immediately an agreeable wind arose and the boat turned around, arriving back in Dzambuling (India) one night. The vessels carrying the jewels and the sandalwood all joined together again.

She is the Protectress from the Dread of Flesheating Ogres⁷³. In the east was a temple which was the sole dwelling place for Śrāvakas of the Sendhapi Sect⁷⁴. At that time it happened that every evening each monk who went outside the temple precincts for his constitutional walk was slain, and consequently the number of those remaining inside the temple dwindled. One
26 evening a certain novice went for his stroll when a cannibal ogre, black, ugly and baring its fangs leaped out and grabbed him by the head. The novice remembered that Mahāyānists believe Tārā to be the Saviouress from the Eight Great Fears, and he thought that he would go to her as his Protectress. He cried out her name. A black goddess arose, holding a sword aloft, and she menaced the ogre with it. The ogre begged the novice for forgiveness and offered him an iron pot, stuffed full with pearls which he got from underground. Ever since then it has never harmed that temple.

She is the Protectress from the Fear of Leprosy. In the Land of Kumarkṣetra, a powerful Brahmin guru caught leprosy,
27 and as he wandered here and there from one person to another, he infected them. About five hundred Brahmins caught that virulent disease from him. Relatives and doctors fled from his presence for he defiled their state of purity. Eventually he was reduced to begging for a living. One day on the road he saw a stone image of Noble Ārya Tārā, and with faith welling up inside him he begged her on behalf of the five hundred- (infected) Brahmins. A liquid-like medicine trickled in an endless

stream from Tārā's hand, and when he had bathed in it (he found that) the leprosy had subsided. It is said that he became as completely beautiful as the gods.

- She is the Protectress from the Mischief of Indra's Angels.
- 28 One of these powerful sprites was protector of the eastern areas, but was in fact a Demon Gandharva, who, being quite easy to anger had become an obstacle to the supreme Dharma. Now, as to the account of the protection: In a forest grove in the land of Mathurā⁷⁵ lived five hundred Śrāvaka monks and meditators. They abided there practicing the sublime Dharma assiduously. Sometimes the sprite would appear as a Brahmin, sometimes as a young girl, at other times in the bodily image (form) of a monk and even occasionally as a yakṣa or fierce lion. It was also known to appear as a bull or as an eight-legged lion known as Sarabha, fierce with its many faces. Sometimes the spirite used wicked, and at other times, more fair methods,
- 29 to beguile the monks. The result was that one particular monk lost his memory, another went mad and yet another took on somebody else's mind. Thus deranged, they passed the time in singing and dancing. Then a particular monk, realising the hindrance caused by evil spirit's mischief recalled that Tārā was renowned as the protectress from all such terrors, and he thought that she would be of great benefit to them. He drew her likeness and attached it to the trees in the forest. All those (monks) who had been scared out of their wits became quite calm and all of them payed her homage and abided from then on in the Mahāyāna.

- She is the Protectress from the Fear of Poverty. A Brahmin who was extremely poor and suffering considerably as a result,
- 30 one day in a narrow street came upon a stone image of Tārā and he poured out an account of how his troubles had arisen. Pointing out a site near a shrine she said that it would be changed into a treasure trove. Then, exactly as had been indicated, he found many golden vessels filled with pearls and silver vessels filled with various jewels. It is said that within a week all the sufferings due to his poverty had been resolved. Also there was once a poor farmer who invoked Noble Tārā and supplicated her. She appeared in the form of a maiden clothed in leaves

and prophesised that he should go eastwards. He did just this and, sleeping in the desert one night, he was awakened by the
31 sound of tinkling bells and saw a green horse, ornamented with bells pawing at the sand. In a flash the horse vanished and the farmer, digging in the furrow made by the horse's hoof, found first of all a silver door, then one made of gold, then one of crystal, one of lapis lazuli, and finally one made up of seven precious gems⁷⁶. In the underground kingdom (to which the doors led) he became king over many Nagas and Asuras⁷⁷, and experienced many of his dearest wishes. When he re-emerged from the door to the hole in the ground and had arrived back in his own country he found that in the meantime three kings had occupied the throne, so it is said.

She is the Protectress from the Fear of Losing Relatives.
32 Once there was a Brahmin who had many kinsmen and great deal of wealth. One day a contagious disease arose and carried off his children, wife, brother's lineage and his uncles, too. With his mind assailed by grief he arrived at Varanasi⁷⁸. He went to the site where some Buddhist Upasakas were performing a festival for Tārā, and while there he heard of the great qualities of Tārā. On her request, he strew a handful of flowers and on coming back he gained King Jayacandra's daughter as his bride and became a governor. The Brahmin erected one hundred and eight Tara Temples and at all of them great Buddhist festivals were observed.

She is the Protectress from the Fear of Royal Punishment.
33 In the country of Ayodhyā⁸⁰ lived a very mighty and wealthy householder. Once, for some reason or other the King of that country became displeased with the householder, believing rumours about him. The man, in his turn being imposed on by many of the King's subjects went to Tirāhut⁸¹. At another time he went to the Land of Campārana⁸² where the King of Ayodhyā sent four strong men after him. The householder was bound up and led by them to Ayodhyā. Recalling Ārya Tārā the householder begged her for assistance, and by her grace when his foot was merely put on the doorstep it was turned into gold. When he was flung into prison a shower of pearl necklaces fell onto him and when he was bound to an impaling-

stake, the stake turned into a mango tree branch, ornamented
34 with both fruit and flowers. The King and all the others were
amazed at a person with such a stock of merit, and his punishment
was commuted as was proper. He was later made into
a minister of the King.

She is the Protectress from the Fear of Vajramissiles⁸³.
In the Land of Bengal, a certain Buddhist Upāsaka, after his
day's work in the fields came upon the shrine of a Yakṣa⁸⁴ on
the road (side). The Upāsake crushed it underfoot and walked
on while the Yakṣa became enraged. That night twenty-one
fiery sky-bolts⁸⁵ fell from the sky onto the Upasaka's home.
He merely recalled Noble Tārā and the sky-bolts' tongues of
flame were transformed into flowers, injuring neither his children,
35 nor his wife, nor his wealth or property. The sky-bolts, remaining
in and around the house, were donated to five hundred mantra
reciters and it is said that all types of things needed for their
attainment of Siddhi appeared as a result.

She is the Protectress from Fear of Ruination of (one's) Aims.
A householder went with all his property to another country.
(There) he hoped to get land from the King. He entrusted his
wealth to a friend and set out in a big ship to cross the oceans
in search of more wealth. Although he voyaged for many years
to the various continents in the ocean, he did not manage to
find any riches or special items. One day, by the power of fate,
the boat was driven by the winds to the isle of Mallacca. There
he found as much coral and yellow sandalwood as he wanted
to take, and filling his boat completely he set out to come home.
On the way he met Magangmarsī, a (huge) crocodile of the fish
36 family but with an iron nose with which he crushed the ship.
The man by holding on to a plank was driven by the waves
back to Dzambuling where he finally arrived. He tried to find
his friend again, but while on the way to his place learned that
a tiger had killed and devoured him. The man was filled with
grief and sadness because all his plans were thwarted and fruitless.
At the exhortation of a friend he prayed to Tārā and faith arose
in him. In a dream she said to him, "Go to the banks of the
river Sindhu!⁸⁶ (There) all your longed for wishes will be fulfilled."
Doing as he had been instructed (he found that) his former

vessel containing all the precious things he had found in the western oceans had come up out of the river, and going to the house of his dead friend, he found all the wealth that he had entrusted to him (hidden) in a specified place. Then he went back to his own country and offered a whole trunk of yellow
37 sandalwood to the King who in turn gave him (custodianship over) five of the very best villages.

Moreover, previously Tārā urged the Ācārya Nāgārjuna⁸⁷ on to attain perfection, and on two occasions she protected Candragomī⁸⁸ from the Dread of Water. She protected Sarvajñānamitra⁸⁹ from the Fear of Fire and the Noble Upāsaka Asvabhāva⁹⁰ from the Fear of Poisonous Snakes and gave the Ācārya known as "Firm Intellect" and his attendants many amazing legends (to tell of).

There was a Sendhapa Śrāvaka who lived at Vajrāsana⁹¹ and one summer he was going via the Nerañjana river valley (more commonly known by its colloquial name, the river
38 Phalgu) to the holy site of Queen Mayā Devi⁹². The river had recently been in flood and the Śrāvaka could not withstand the current on the ford and was carried off by the river. He thought, "Mahāyānists have a goddess called Tārā who protects from the fear of water", and so he cried out, "O Tārā" to her. The wooden image of Tārā⁹³ kept in an outer courtyard of Vajrāsana arrived in its bodily form and said, "You never even (casually) remember me—now you call out to me—is that the proper way to behave? Get out of the water yourself!" Thereafter that particular image became known as "River Valley Tārā"⁹⁴.

Once, at Vajrāsana, an old lady erected a Tara Temple with the image's face showing outwards. On completion the old lady grieved that the image had its back facing the Mahābodhi
39 Shrine⁹⁵ and thought that it was not at all good like that. Then the image itself said, "If you are not happy about it I will look towards the Mahābodhi site! "So, the image itself changed direction so that both it and the temple door faced the Mahābodhi, and (from then on) that particular image became known as "Tārā of the Turned Face"⁹⁶.

At the time of King Dharmapala⁹⁷ there was a stone statue

of Tara which was situated beside the spring from which the monks of north-eastern Vajrāsana drew their water. At that time the Singhala Śrāvakas known as the Sendhapas burned many tantric scriptures and, finding a large silver image of Heruka, they destroyed that as well⁹⁸. They also did a great deal of damage to the Maṇḍala of Buddha Srijñāna⁹⁹. The King
 40 punished the Singhala Śrāvakas and a certain Sendhapa monk went before the mentioned Tārā image, begging her, "Save me from the fear of the King's punishment!" The Tārā statue replied, "In times of peace you never so much as even remember me—do you recall me now? Get down into the water spout!" Although the spout was very small his whole body was contained within it and the King's men who were searching for him were unable to find him. Then fleeing at night, he eventually arrived in distant eastern India. At a great festival time at Vajrāsana there was a certain door of an attic which would not open. At the very summoning of the Singhala monk the closed door opened of its own accord. The King rejoiced at the abundance and variety of the things found inside. It was at an earlier time to that of Ācārya Nāgārjuna, when about five thousand persons
 41 gained siddhi supported by Tārā's Mantra, and in Nāgārjuna's time another five thousand practitioners arose, so it is said.

Of particular noteworthiness in regard to this Tantra are these legends. In the east, at Bhamgala, a Tripiṭaka¹⁰⁰ master who was an ordained monk from the Brahmin caste by the name of Hayapāla, revered and taught the Mahāyāna above all other doctrines, and as a result of having listened carefully to his Ācāryas became known as a very wise person. Then there was the Brahmin named Gunyaśila¹⁰¹ who had seen the countenance of Vajrapāṇi. He obtained the empowerment¹⁰² leading to the arising of Tārā, the instructions (on it) and the supplementary instructions from one who was named Gsaṅ.baḥi. ṅaṅ.tshul¹⁰³. At that time in the places where the Mantrayanists lived, due to
 42 the teaching of this fragmented oral tradition, the wording of this Tantra was not complete and moreover there was not even a written version of it.

Then the Ācārya (Nayapala), by engaging in one-pointed (concentrated) meditation attained the power of working

miracles. Having gone to the Vajra-site of Oḍḍiyāna¹⁰³ he brought back from the Dākīnis there:

(1) The Tantra which is the basic explanation of the arising of Tārā:

(2) the basic explanations of the Tantra of Bhairava¹⁰⁴, the fierce, wrathful one;

(3) the absolutely secret Tantra of Vajrapāni;

(4) the Tantra known as "The Producing¹⁰⁵ of Heruka from Oneself."

Having got these he stayed in the Land of Tipura, built a temple in a deep forest and taught the abbreviated Prajñāparamitā¹⁰⁶ (discourses) to the common folk. Supported by Tārā's Mantra he subjugated the five Kings of the eastern region and all of them found faith in the Buddha (the Most Rare One). He
43 brought the Goddess Uma and the King of the Gods named Pramudita¹⁰⁷ under her power, and all gifts (to them) were taken over by him.

Supported by the Mantra of Akśobhya, he acquired the power of causing magical illusions. For a distance of twelve yojanas right up to the very horizon appeared (phantoms of) the Precious Wish-Granting Tree, the Mountain Peak of Paradise and the Palace of the Gods, as well as gods and goddesses. Supported by Vajrapāni's Mantra he completely eradicated as many as five hundred enemies of the Dharma. Having taught the Prajñāparamitā doctrine for many years, by the power of Heruka's Mantra he wended his way into the sky. In that very body (human form) he departed for Vaiśravaṇa's Abode-Paradise.

The particular student of the secret mantra teachings was
44 Ācārya Hayaghoṣa¹⁰⁸ alone. Rather than emulate the Ācārya's deeds he perfected the evocation of the fierce divine King Haya-grīva¹⁰⁹ and departed for the world of the Rākṣasas, leaving no bodily traces at all. He was a contemporary of the Brahmin Saraha.

Ārya Nāgārjuna asked him (Saraha) for the fourfold tantras¹¹⁰, and he perfected all of them. He explained them to Āryadeva, and he in turn to Rāhulabhadra the Younger¹¹¹. This Ācārya was consecrated from among the lowest caste, and

was learned in the five areas of study¹¹² as well as fully conversant with all the Pitakas of both Mahāyāna and Theravada. The essential doctrines of Ārya Nāgārjuna were made available as
45 an integrated path in his work "Asmagarbha". Rāhulabhadra refuted the heretic Cakravarma in disputations and manifested the Enlightened One's doctrine. By defeating many Śrāvaka in disputations he established the Mahāyāna Doctrine amongst them. Supported by his personal Tārā Mantra, it is said that together with a Yakṣi¹¹³ who had become perfected they drew treasures out of her underground residence with which he was able to provide sustenance for one thousand monks who inhabited lonely forests. The Ācārya passed away in the borderlands of Dhingkota. Furthermore it is evident from commentaries that Rāhulabhadra clearly explained all the later teachings to Nāgārjuna and he to Āryadeva. To wish to call him simply "The Great Brahmin" is unwise as he is indeed that very same person, namely—Rahulabhadra.

Up to that time those particular tantras were (contained)
46 in only one volume between wooden boards. It is said that finally it became indivisible from the lineage of succession itself. Rāhulabhadra taught Jayasena who taught Dharmabhadrapāla. He in his turn instructed Nāgamitra¹¹⁴. Accounts of them are not mentioned. Nāgamitra instructed Sūryagupta¹¹⁵ and the rest.

Now as to Sūryagupta. He was born in Kaśmir and was renowned as a Tārā mystic throughout the seven periods of his life. He was intelligent from his youth and was skilled in several areas of learning. Going to Central Kaśmir and being consecrated, and also supported by Nāgārjuna's doctrine, he became fully skilled in the complete Mahāyāna Sūtra collection. He begged Ācārya Nāgamitra for the empowering initiation of Tārā, and later on became renowned as one fully skilled in the
47 one hundred and eight Tantras of Tārā. It is said that this Ācārya composed thirteen texts such as the Maṇḍala Ritual and sadhana Method of Accomplishment in connection with "The Origin of Tārā Tantra" and so forth. He was a contemporary of Ācārya "Firm Intellect's"¹¹⁶ pupil Candragomi¹¹⁷. He was renowned as a blessed being who even now could defend against the Eight Fears and Sūryagupta was another one who could surely do

this. One should know what are and are not the deeds of this Ācārya. Sūryagupta's principal disciple was Sarvajñānamitra¹¹⁸ and moreover innumerable other Ācāryas arose, supported by the Tantra of Tārā. Sarvajñānamitra instructed Dhanamitra who
48 taught Tathāgatamitra who taught Siṃhaladvīpin Dharma-
mitra who taught Śīlarakṣita who was a contemporary of Līlā-
vajra¹¹⁹. So above unbroken lineage¹²⁰ arose, the details of the
succession of Ācāryas of yore being gained from their accounts,
so it is said.

The account of the eight Ācāryas being saved from the Eight Fears dates from that period.

In the south of India was the Ācārya Dikavarma, a great practitioner of the Scriptural Collection for Ascetics and, by relying on the Origin of Tārā Tantra and Yamantaka became perfected in the application and practice of Mantras. Debating with the heretic Brahmin Ācārya Gapurīla in the southern land
49 of Vaidarbha, the heretic was defeated and as a result all the
others were taken under the aegis of the Enlightened One. Then
at a time when the Ācārya and the monks were together in the
temple and the latter were supplicating him for explanations of
the Dharma, the heretic set fire to the temple. The Ācārya
beseeched The Noble Lady (Tārā), and arriving from the heavenly
spheres she caused a veritable endless river of rain to shower
down from the skies, and so the fire was quenched.

Also the Ācārya Yamarasingha was a fully ordained monk as well as the King's scribe and could also discourse on the metaphysics of both Mahāyāna and the Theravada. Supported by The Arising Tantra of Tārā, he was able to make the Noble Lady into his personal tutelary divinity¹²¹. Having made his abode in the land of Malawa in the west¹²², he taught Abhi-
dharma (Metaphysics) to about five hundred advanced students
50 for about twenty four years while he stayed there, so it is said.
All of those five hundred students in attendance on him gained
exceedingly pure minds. Once there was the heretic Nāga King
known as Lalita in that area and he suddenly caused a fierce,
unbearable rainstorm to fall and the rain formed a fast-running
river like the Yamuna. It drew very near to the Ācārya's abode
and also to many hamlets. The Ācārya prayed to Ārya Tārā

and as a result the water swirled round to the right of the Ācārya's home and the village of Utajayana many times and finally flowed off into another great river and only the Nāga's den and a small Turuska¹²³ village were carried away. Tārā
51 made a prediction in the form of a discourse to the Ācārya and those prophecies were composed and called "The Deathless Treasury". From then right to the present in India both Buddhists and non-Buddhists have spread very greatly. That King's scribe (later) became known as the King Bidikarmadit.

Moreover, the Ācārya Devasinha¹²⁴ lived with some Upāsakas. He was particularly skilled in the Sutra Collections of both Mahāyāna and Theravada and also their metaphysics, and consequently he became Guru to the Kaśmiri King Hri Harśadeva¹²⁵. Being a preacher of the doctrine he caused the King's householders and the Brahmins in Kaśmir, Lahore and Rajputana to have faith and to erect about five hundred Buddhist temples.

In the areas near Kasmir, such as Ghazni etc., he preached many sermons on the Doctrine, and generally speaking the
52 religion of the Persian Turuśkas declined. A certain Persian King flung the Ācārya into prison and told him, "Give up the Three Jewels as your Refuge! If you practise the faith of the Muslims all will be well and good, but if you do not you will be slain!" The Ācārya said, "Even at such a threat to my life I will not give up the Three Jewels for there is no other Refuge." Bound up in shackles the Ācārya was hidden in an impregnable dungeon. The Ācārya prayed to his tutelary divinity, Tārā, and the iron fetters were transformed into a chain of flowers, and goddesses showered a great rain of flowers and sandalwood powder into the prison, while a sound of music spread everywhere. The Turuśka King came to see what it all was about and
53 saw that there were no longer any iron bonds (on the Ācārya) and that another bond which had been put on had also changed into a flower garland—indeed this happened with seven such fetters. The King was amazed and seized them as objects of veneration. Nevertheless, despite all this, the holy teachings were never able to prosper in that place, and so the Ācārya with renewed spirits arrived again in Kaśmir.

Once in a dream, the great Vaiśeṣika Preacher Sanghamitra saw a blue goddess in front of the Buddha and his attendants. The goddess said, "You must study the Mahāyāna well!" (Later) he arrived in Kaśmir where he attended expositions of many Mahāyāna Sūtras and Tantras and also made Ārya Tārā his tutelary divinity. Not finding a place where he could hear
54 the Perfection of Wisdom teachings, and hearing of the Ācārya Muktasena who lived in the centre of the country and who preached those very teachings he went there and on the road he was seized by brigands. They had to offer warm blood from a slain man to the goddess Durgā¹²⁷, and for that very purpose they departed with him, so it is said. Arriving at the Goddess Durgā's abode, which looked like a charnel ground, he prayed to Ārya Tārā and Durgā's shrine burst into many fragments of its own accord. At that the robbers fled and thus the Ācārya was freed.

The Ācārya Sūbhaśkīrti, the great Vināya¹²⁸ expert was one who, supported by the inner Tantra causing Tārā to arise,
55 made her his tutelary divinity. Once while going from the centre of the country to look at the western areas, he erected a temple on a border mountain. He preached there and established many centres for monks. As there were many Garlog¹²⁹ chiefs there, the shaven-headed, red-robed monks¹³⁰ said, "We will be harmed, all this will be destroyed." And so an army of about three hundred elephants arrived there. The Ācārya prayed to Tārā and said, "Please hurl water in the oncoming army's path!" When that very thing was done all the elephants became extremely terrified and were quite beyond the control of any of their mahouts which were carried back to their own dwelling places. The Ācārya Buddhādāsa¹³¹ was made Abbot of Dhana-puri, and while he was once on a journey, he came upon an almost deserted village in which there were many tiger-lairs. The
56 Ācārya made enquiries and discovered that if the tigers would eat any villagers the other small creatures would cry out (in anguish). Having heard this outcry the Ācārya was moved to great compassion and whilst he was going along the road all the tigers came and confronted him. He prayed to Tārā, and intoning mantras and scattering libations of water, he caused all the

tigers to become quite tranquil. Ever since then they did no more mischievous harm to living beings and whenever they decided to kill for food, a shower of flowers descended as a sign that the dead creature had been reborn in the region of the celestial beings.

- 57 The Ācārya Triratnadāsa¹³² became a student of the Ācārya Dignāga¹³³. Once when he was staying in the east in Oḍiśā preaching the Dharma, a huge poisonous snake arose from out of the sea and devoured many men and elephants. As it drew near the town of Utakala, the Ācārya fearing that it would harm countless more creatures urgently prayed to Tārā while simultaneously intoning her mantra and strewing white mustard seeds. Tārā then said to the snake, "This area belongs to the King of the Nagas, and everything here comes under his power. Get up and leave this place at my bidding and go peacefully back underground!" Thus the snake returned to the ocean through the Ganges river.

- 58 The Ācārya Jñānadeva was a student of Śāntideva¹³⁴. He went to the south of India, to Trimala, to preach over a long period of time. Finally he went to the Himalaya mountains to meditate. Having thus arrived in the northern areas he worked for a part of the time for the welfare of beings in the Tirāhut district. At that time in a certain part of that country in a small village of the Tharu people¹³⁵, there was much mischief caused by a Rakśasa of the Brahma-(gods) and as a result all those (whose position was) between village headman and senior field-worker were slain in one blow. On that very day the Ācārya arrived there. A malicious Zombie¹³⁶ was cavorting about the place. The Ācārya, intoning Tārā's mantra and wielding his phurbu¹³⁷ (at corpse) caused the Zombie to fall backwards and collapse, with the crown of its head caved in. Arriving back in the village, the Ācārya prayed to Tārā and a great shower
59 of nectar, able to cure death, rained down, and the great host of dead villagers were revived.

Now follow stories about the eight unaccomplished saints and the accounts of their perfection.

A certain monk who had made Tārā his tutelary divinity went off to gather alms so that he might build a temple. A

Brahmin offered him a full measure of giham¹³⁸ which he accepted and made into pills inside a certain Tara temple. The remainder of the ingredients he put into the sun. The wind took the gold particles and the dust of herbs and other substances of the pills and scattered them. However, when the monk recited some mantras and counted them on his rosary, flames started to shoot from the middle of one pill in particular. The monk grasped hold of it and at one instant saw in his mind's eye the (celestial), city
60 of the Thirty-Three Gods, visited them and resided there for twelve earthly years.

A farmer named Phu Phu who had made Tārā his tutelary divinity was digging in the ground when a subterranean door opened. Having arrived in the abode of the Nagas and drunk some nectar¹³⁹, it is said that his body was transformed into that of a "Rainbow Body".¹⁴⁰

A Yogini who had inhabited a cemetery for twenty-nine nights during which time many corpses were cremated, recited Tārā's mantra, and from the midst of the ash-pile rays of light streamed forth. It covered her eyes and (from then on) she could become invisible even in the midst of her friends.

An Upāsaka who had made Tārā his tutelary divinity, went
61 with his friends to a charnel ground where a fearful, walking corpse¹⁴¹, with flames belching out of its mouth, arose. His friends were absolutely terrified and fled, but the Upāsaka, recalling Tārā, leaped up onto the ghou's neck. He then was miraculously transformed so that he had three sets of arms, three sets of legs and three heads. With one set of feet and hands he wandered about the ocean, with another he wandered around the mountains and other areas of the earth, and with the third pair he travelled throughout the heavens, manifesting the miracle. He said, "What a hero I am with each of the three faces. I shall go via the heavens to the Abode of the Gods; via the subterranean paths to the Abode of the Asuras, and via the oceans to the Nāga Lands." Whatever he desired, if he just so much as mentioned it then it would happen (But) the Sādhaka (worshipper) being foolish did not ask for any of those things. Instead he
62 said, "Give me a jewel mine!". Well, the story goes that he was commanded "Set off for a certain bluish mountain!" He arrived

there in an instant and was shown a huge mine of jewels. As long as he lived he had greater wealth than a king, so it is said.

A Tārā worshipper once intoned her mantra at the foot of a bimpala tree, and at dawn he saw before him a straight, beginningless road. Travelling on it, in a flash he found himself in a beautiful grove, in the middle of which he saw a golden house. In it lived the Yakṣi called "Blackie" who was maidservant to
63 the Yakṣa Natakuvāra. Blackie was profusely ornamented and had a multi-coloured body. She said to him, "O worshipper (of Tārā), come here, take this juice and drink it!" She offered him a bowl brimming with juice. After a month had passed he had drunk all of it and was transformed so that he was no longer subject to birth and death.

A faithful Upāsaka who had made Tārā his tutelary divinity one day went along the road to get a needle and (instead) found a sword. Continuing along his path and while intoning Tārā's mantra smoke started to billow forth from the sword. When he finished intoning flames belched out, and he found thereafter that he could go to wherever his mind desired. So he went to the various abodes of gods, Nagas and Asuras and, having received some of their unique kinds of treasures he offered them to the
64 order of monks. After some years he departed for the realm of the Vidyādhara.

Over a period of about three years a certain monk constructed a Tārā Temple and from the hand of the Tārā image a long-life elixir dripped like a perpetual flow of milk. The monk, having drunk some, relinquished old age, and living for three-hundred years, looked like a sixteen year old youth (all the time).

Once, an Upāsaka stayed in a Tārā Temple to pray. One night while doing his prostrations at the feet of the Tārā image, a stone vessel emerged from underneath the statue's feet. Whatever wealth he wished for came out of that vessel in endless quantity and also sustenance for 500 monks for a period of thirty years.

65 From the demise of Nāgārjuna to the ascendancy of King Dharmapāla, there were about five thousand persons who, supported by Tārā, attained siddhi. During these particular times it is said that there were many who, supported solely by the

arising Tantra of Tārā gained siddhi. The above has been a description of how they spread this very Tantra of Tārā.

Now follows an account of how it declined a little in the interim period, in the latter half of King Dharmapāla's life, at the behest of some Tripitaka monks (who raised doubts). Although this happened immediately after the founding of The City¹⁴², it is quite clear that Buddhajñāna¹⁴³ had died already prior to this time.

Under the sun of the whole kingdom, whatever was found, be it books of mystic mantras or discourses, was gathered together and after minute investigation, the method of getting the various Upadeśas¹⁴⁴ from the tantras became fully known. Because of the different time, the secret tantras were not practised quite secretly as before. The Mahayoga Tantras however were heard, lectured and meditated over, and being thus revealed they became widely spread throughout the world. It was proclaimed to those assembled there, "Spread these sealed Vajra-words far and wide! Do not teach any particularly secret words which contradict these ones at a later date!" The Garland of the Great Tantra Collection comprised in part the Tantras of Śrī Heruka, Mahākāla¹⁴⁵, The Tantra Causing the Arising of Tārā, Bhairava, and The Four Brahma Abodes¹⁴⁶ as well as some thousand fragments of the Siddha's Invocations of Divinities, and some further five hundred (such) fragments. All those very many texts were gathered up together and put in due order into eight great gold coffers, which were put into silver vessels which in turn were put into vessels made of the seven precious gems. Finally they were hidden in the so-called "Cool sandalwood charnel ground"¹⁴⁷. At that time, it is said, this Tārā Tantra was lectured on and listened to constantly.

As regards the later spread (of the teachings) and the means (of its accomplishment)

The Ācārya Tillipa¹⁴⁸, in a previous time when he had not attained siddhi, and when he was living in a temple in the eastern areas, from time to time saw light arise from underneath the plinth of an image of the Buddha Sunendra, and occasionally he heard the sounds of music. Digging in the earth and looking there he saw this very origin of Tārā Tantra, for it had not at that

time been found in that land to which it had been invited.

68 Later, having attained the supernormal siddhi powers, he went to the western land of Urgyen where there was a certain bluish-green girl who bore all the signs of a Dākinī. She gave answers (to Tillipa) and explanations which cleared up all the problems arising out of the Tantra. Tillipa prayed to her and she was transformed into the Goddess Tārā and gave him the blessings and the empowerment of the Tantra. Tillipa taught Ācārya Nāropa¹⁴⁹ who taught Dombhipā¹⁵⁰, Kanakaśrī, Kandhapa and Thakkinagnapa¹⁵¹. Kusala the younger begged the teachings from Dombhipā and Asitaghana¹⁵² asked Kusala for them also. Jñānamitra heard them from Asitaghana and the Mahāsiddha Śāntigupta¹⁵³ got them from Jñānamitra¹⁵⁴, to whom three major gurus listened. Tillipa was begged for instruction by Pilavajra

69 who was himself requested by Rāhulagupta¹⁵⁵. Dipamkāra Śrijñāna¹⁵⁶ asked Rāhulagupta for instruction and Madhyemasīṅha¹⁵⁷ asked Dipamkāra. He, (Madhyemasīṅha) was requested (for instruction) by Taraśrimitra; then in due order came Sanghaśrī¹⁵⁸, Ratnadvāja, Nayakaśrī, Dharmaśrī, Śākyarakṣita, Sujāta, Buddhaśrībhadra, Jñānaratna, Jñānasena, and Ratigupta¹⁵⁹ who transmitted them to Śāntigupta. Also the Tantra was ornamented with the following names—Kandhapa, Pṛvaka, Dhupirāja, Haribhaṇjapa, and also Asitaghana. Moreover, the Tantra was spoken of by Kanakaśrī, Lokapradha, Dharmakaraśānti¹⁶⁰ and others. Pakkinagnapa communicated the Tantra to Ācārya Mandirapāla and accordingly many lineages have spread in the meantime up to the present day. Later the teachings remained with the Mahāsiddha Zhi.ba.kho.na. and now, may they spread more widely than previously.

All that can be known from those accounts which are set

70 out elsewhere¹⁶¹; those accounts not set out there will now be treated. Kanakaśrī, a Nepalese Kaśrimin, was born in Magadha, and was consecrated into Kurukulla's¹⁶² entourage. At Vikramaśīla¹⁶³ he studied and became well-versed in all the Sūtras, Tantras and auxiliary sciences. Getting the initial empowerment for Guhya Samāja¹⁶⁴ from the Paṇḍit Dharmamitra in Bengal, he meditated for seven years, performed Japa¹⁶⁵ etc. but no auspicious signs whatsoever arose out of it. Discontinuing his

meditations, he lived as he pleased¹⁶⁶. One night in a dream, a maiden prophesied to him, "Go before Śrī Nārōpa!" Then he begged Nārōpa for the empowerment consecration for Cakrasaṃvara¹⁶⁷, and good quality meditation was born within him from his own natural powers. Within six months of meditation
71 he saw the countenance of Cakrasaṃvara and moreover, staying with Nārōpa for a further seven years he heard an immeasurable number of Tantra Collections. He became renowned for his ability and wisdom in the unique Mahāsukha Cakrasaṃvara, the Four Brahma Abodes and The Tantra Causing Tārā to Arise. In Magadha during the reign of King Neyapāla¹⁶⁸, a follower of the God Śiva named Kasamadeva and one known as "Able Opponent" drew a heretical maṇḍala which measured one cubit across high in the sky and placed a vase in it. The Ācārya scattered white mustard seeds and the mandala being destroyed, tumbled into the jar. The Ācārya then set up an image of Tārā as tall as a palmyra tree and set it high up in the sky and even when the Ācārya was not concentrating, the heretic's mantras and fiery arrows etc., indeed all his methods were unable to overthrow it
72 and the Ācārya was victorious. The King invited the Ācārya, a "holder" of the Mother Tantra, to Vikramaśīla. Seeing Tārā's face and being supported by her Mantra he was able to subdue and join together (disparate forces) both near and far, and it is said that on eight occasions he reconciled both parties in major feuds.

As regards Kandhapa, he was a Buddhist yogin who appeared as if he were very simple but who in fact was brilliant. He begged Lord Nārōpa for the empowerment consecration and for the blessing for the Arising of Tārā. With this Tantra and by meditating on the Arising of Heruka in his nine forms for a period of twelve years, he saw the faces of Heruka and Tārā. Gaining too the magic powers of siddhi, he was able to go along a road a hundred leagues long in just an instant¹⁶⁹. At that time a Mongol King resided in Delhi. He had just rebuilt a great palace and the Ācārya was living nearby in an old, worn-out one. When the new palace was completed and the decrepit one smashed and broken into little fragments, at the same time the foundations of the new palace too were (magically) smashed. That

happened on three occasions. When the King heard the news he invited the Ācārya and prostrated himself at his feet. At the mere sound of the Ācārya's voice the demon (in the foundations) took the four vows. They were

- (1) never to harm any Buddhist temples
- (2) to renounce killing any palace residents
- (3) to pay homage to those who had been consecrated as monks
- (4) to make daily obeisance by calling the Buddha's name.

The Ācārya's old name had been Kandhari, and as a consequence he became known as Siddha Kandhapa. He worked for the welfare of sentient beings for a long time and finally, in that very body, he departed for the heavenly regions.

Now about Thakkinaganapa¹⁷⁰. Thakki (for that is what he was called) practised various acts of low cunning for the purpose of getting a good living. It is said that he belonged to a low caste in a border (i.e. Barbarian) area¹⁷¹. The word "nagana" means "very powerful". Thakki was the strongest in his clan's branch and so his name accorded with his body. Thakki became a yogin and begged a disciple of one Mi.thub.zla.ba. for (the initiation of) Hevajra. In the south at the "Nila Bird Mountain" he engaged in one-pointed meditation for fifteen years, but no good signs arose out of it. Praying that he might achieve perfection in another birth, he leaped off a great precipice. However he was not harmed at all. A voice came out of the heavens saying, "You will become
75 a follower of Nāropa". Then, serving at Nāropa's feet he asked him for the empowerment consecration of Hevajra. Nāropa said to him, "You could not complete the Hevajra initiation. You must meditate on Mahasukha Samvara, and for that you must have the Samvara empowerment consecration." Thakki then begged Lord Nāropa for the Samvara Maṇḍala, which, being much more difficult to perform than other maṇḍalas, needed more than eight times the amount of equipment and ritual objects. At that time Thakki had none of those items and this intelligent but foolish person told Nāropa that he was unable to perform this great new Tantra of which he had just heard, and (instead) was initiated into the Tara Tantra and its inner meaning.

- 76 Thakki, seated at the head of many rows of supplicants at an offering ceremony for Nārōpa, came forth to make his prostrations, flames started to shoot forth from his body, the earth quaked and many other miracles were manifested. Finally he became completely invisible.
- During that time there was no one else who worked for the welfare of sentient beings and Nārōpa's student was not enumerated among the four Siddhas. Abhayākara's¹⁷² student Mandirpāla, a very accomplished yogin indeed, having manifested the (realisation of) absolute nature of form for one month and being given the empowerment consecration for Tārā and the abbreviated explanations of the Tantra, attained siddhi powers after six months of strenuous meditation. Finally it is said that he departed for the Abode of the Nāgas. He too had four pupils, and two or three lineages evolved from hearing discourses on this Tantra. However, no extended accounts of this have been heard.
- so it is said.
- Lalitavajra¹⁷³ was from the Kṣātriya caste, and one of his exploits was that he went to Magadha. On the road, in front of a tree, was a yogin and on merely seeing him Lalitavajra felt a perfect faith within himself and prostrated at the yogin's feet. Again, at a certain time, he was returning to that country, his mind assailed because of his wife who had been fraternising with other men etc. He was coming to Māgadhā to practise the teachings, and he met up with that self-same ascetic who had been before the tree previously. That ascetic was the great Tīlīpa. Right there he gave Lalitavajra the empowerment blessing of the Tantra, the empowerment consecration and preached about its methodology. Finally Lalitavajra attained the state of perfection known as "unhindered". Blowing on a flute and acting in a crazy manner, he too was one who worked for the welfare of sentient beings, so it is said. A more copious account of this story has not been spoken of.
- 78 The account of Dipamkara is very well known and can be

learned elsewhere¹⁷⁴.

As for Madhyemasīṅgha, a disciple of Aśiṣa, he was very skilled in the practices of grammar, logic and sūtras; he was not at all well-versed as regards (the practice of) mantras and such like things. (However) he became quite learned in the Tārā Tantra specifically. Performing it and evoking (Tārā) he set out for India's eastern river, the Ganges, and (even) on the plains he met with absolutely no hindrances at all from creatures, for he was able to forbid and repulse venomous snakes, tigers and other such harmful animals.

As for Tārāśrī, he was the chief among the (religious) debaters. In Magadha he was victorious over the heretics in debate' while in a southern land he completely reversed the arguments put up by the Śrāvakas, and in Kaśmīr it is said that he crushed the glorious reputations of all the paṇḍits, both Buddhist and non-Buddhist. He became priest to the King of Kaśmīr, and the rules of the land of Ghazni was brought under the sway of Tārā's Mantra and became a Buddhist.

The accounts from Sanghaśrī to Dharmasrī are not mentioned^{174A}.

Śākyarakṣita, born in the Land of Singhala, was first a Śrāvaka of the Sindhapa sect and was very learned in their doctrines. Being assigned to the Land of Ra-kang¹⁷⁵ for the duration of the monsoon season, there, in the Golden City of Haripuṇḍya he heard the Perfection of Wisdom teachings and many mantras from the Ācārya Dharmasrī. He became generally quite learned in the four Tantras of the most excellent Hevajra, the Cakrasamvara Maṇḍala, the Arising of Tārā and that of Mahākāla; moreover he saw the visage of Heruka and, supported by Tārā's Mantra, he was able to subjugate Mahākāla. In the form of the "Black Upāsaka" he was able to summon from a hundred leagues away exactly whatever he wished for and in what quantities he desired. The King known as Tsakla Rājā had undertaken to conquer Haripuṇḍya town and the temples there. In order to spare the trident emblem of Mahākāla, the Ācārya had to take it and wander for several months in foreign lands. However, the trident (miraculously) appeared above the King's palace and destroyed it and accordingly the Ācārya became

known for having just those sorts of power (which can destroy). As for Sujata, he was the Abbot of Dantapuri Temple of Kamboja¹⁷⁶, and was ordained from the Kṣatriya caste. Buddha-sribhadra and Jñānaratna both also came to this land. Jñānascana, born in that country was ordained by the Abbot Jñānaratna. He understood many tantras in both their inner and outer meanings, and being learned in the unique Tantra of Tārā he got the power to perform it too. Later in his life, while living in Nepal and performing all the (requisite) deeds of a yogin, he attained siddhi from his consort known as "Lotus Holder". He constructed a very great and elevated maṇḍala with two full measures of rice and a jar of barley beer as well as two thousand mantras as offerings, and the maṇḍala itself was possessed of many amazing portents.

The Ācārya Ratiṅgupa¹⁷⁷ went to Nepal to seek some of the mantra and tantra collections as well as their empowerments, especially those of Tārā's Tantra, Mahākala, the "Arising" Tantra for the whole troupe of Mahasukha Samvara and an understanding etc of (the Tantra of) Kurukulla. He heard much of the Tantra Collection from Jñānascana, Jivascana, Sriānupala and Gitiipala, but it was from the Ācārya Jñānascana that he heard this particular tantra. Siddha Bukipa having received all the empowerment consecrations and abbreviated instructions from the Siddha Kandhapa, practised them for a long time and finally set up his maṇḍala in a grove of sprī-ka flowers. While he was practising his evocations not a single flower aged for twelve months, and after that, one night all the flowers were consumed by flames. By his prayers, he (Bukipa) attained the ordinary degree of siddhi and was able to wander quite unimpeded under the ground.

It is said that Dhupirājā of the washermen's caste also was one who attained siddhi.

The account of Haribhaṇja is not mentioned.

Lokaprada was a paṇḍit of the Kṣatriya caste and he made Kanakaśrī his root teacher. He studied only the Doctrines of Secret Mantras and the teaching of the Arising of Tārā and this he did very carefully indeed. He made his abode in an empty grove in the Land of Gujarat and for six years he made a lady

mantra-reciter his companion in the practices (sādhana). Mediating solely on the production of Tārā (outside oneself) and her final perfection (within oneself), having attained the Dakinī's prophecy and been supported by twelve consorts, for six months he performed arduous practices to gain knowledge and found the desired siddhi. Once while staying in that place, the Garlog King of the country came to the Ācārya's part of his land to sighisc. Having seen the Ācārya's pleasant spot he asked, "Whoever is it that lives in this grove?" The King's attendants replied, "This, o King, is the abode of a Buddhist." Then the King started to plunder the place, and instantly both the interior and exterior of the house were completely engulfed in flames and the King and his attendants were prevented from escaping. The Ācārya having full knowledge of the siddhis prayed and the flames subsided. After that, the Ācārya said, "Now King, if you make offerings to Buddhists everything will be alright, but if you do not you will be destroyed this very instant." The King swore an oath that he and his whole lineage would revere Buddhists and from then right up to the present time, the Kings, although of the Garlog People, have made their principal homages to Buddhists.

In that previously mentioned country there were few, if any, Buddhists but nevertheless that King erected eight temples. 85 From that starting point by gradual stages up to the present time the Buddha's Doctrine has flourished there. At the time when the King was coming to have faith in the Buddha, the Muslim teachers known as Kājī set fire to the Ācārya's abode. However, he transfixed them with a ritual gaze¹⁷ and all of them swooned and were petrified rigid. After three days without any nourishment their relatives prayed (to the Ācārya) for them and they were revived by the tolling of a bell. They were greatly afraid of the King's wrath and fled far away to their country in the west. The Ācārya went to all the Muslim villages near the Lohitya river and by merely scattering white mustard seeds they were all destroyed. In place of each village a Buddhist shrine was erected 86 and one hundred Tārā Temples were also built. The King was initiated into the Maṅḍala "Consecrated, Expelled Breath of Padma-Narīśvara" (The Lotus Lord of Dance) and a mantra

(receiving) temple was also built. Formerly, because the majority of the King's subjects were Brahmins and heretics, the main priestly officiants were the Garlog Kajis. Those who held the heretical doctrines were about one thousand in number. Other than the twenty fully ordained Buddhist monks there were no Buddhists, and yet it is said that within the Ācārya's lifetime all the Muslims were converted and that the King invited many Buddhist ācāryas. Thus the supported (Buddhist) monks increased to about two thousand. Once in that land a great famine arose. The Ācārya, drawing from underground a great store of grain, gave each citizen a hundred measures of grain, and getting pearl garlands from the Nāgas and Yaksas, he gave one to every poor person. Moreover for the three years of the famine he gave to each person a tola weight¹⁸⁰ of delicacies. Later in a park in the Land of Dravida he came upon a child with all the marks of death about its body. He performed the ritual of resurrection¹⁸¹ upon it, restoring the body to its previous state with his blessings, and in its state of non-putrefaction. He enshrined it in a reliquary which had entrance doors. Also while he was in Dravira the Ācārya engaged in many kinds of work. He made eight of his female students' bodies no longer subject to old age and death, but because they were prone to revere their previous forms, he made them rejoin those bodies for sixty years. There too, for a period of ten years he did things for the welfare of certain fortunate beings.

Moreover, having performed the rite of Consciousness Transference¹⁸² between bodies on six occasions in three years, the bodies involved became invisible members of his entourage of consorts. Both Tārāśrīmīra and Dharmakāraśanti¹⁸³ heard this Tantra from the Ācārya himself.

Dharmakāraśanti is renowned as being omniscient in this final Kālī (dark) Age, as was said by Śrī Surya, but an account of him is not mentioned. Sanghaśrī asked him for instruction and was fully advised.

The accomplished Ācārya Lokapradha bestowed evocations, abbreviated meanings of tantras, sampānnakramas¹⁸⁴, initiation rituals, and burnt offering sacrifices¹⁸⁵, and these veritable sums of explanations for men were adhered to.

89

88

87

MAY HAPPINESS INCREASE! JOY!

Finally as regards the very precious explanations of this Tantra, the Mahasiddha Śāntipada caused them to spread widely, and I myself, having very thoroughly studied both explanations, that is Śāntipada's Incontrovertible Elucidations and my own Guru's exclusive instructions, as well as the eight minor areas of examination, have come to believe that it is as a result of my previous merits in the Land of Snows that I have been fortunate enough to attain them.

The final coming of the Profound King of the Mother Tantras, and the Source of the Origin of Tara Tantra have been written down in accordance with the Guru's precepts by Rgyal-khams.pa Tārānātha who has prepared this work.

These words were spoken when I was thirty years old¹⁸⁴ at Gser.moog.can. Monastery¹⁸⁷.

Notes

1. OM SVA STI! An opening, benedictory mantra (s.N.31)
2. *Tib* Bla.ma. *Skt*. Guru. The spiritual guide or teacher. By paying homage to him, the supplicant "enters" the text with the Guru's blessing and tacitly acknowledges the author to be, in fact, the Guru himself. The reader of the text also acknowledges that without his own Guru there could be no understanding of it all. (s. also N. 4)
3. *Tib*. rgyud *Skt*. Tantra. A class of religious texts which became most fully developed by the 8-11th cent. A.D. The practice of tantra utilises recitation of mystic phrases (*Skt*. japa), construction of cosmic representations (*Skt*. maṇḍala), secret gesture (*Skt*. mudra) and envisagement of divinity (*Skt*. sādhana). The philosophic basis for tantra may be seen in Guenther, H.V. *Yuganaddha—The Tantric View of Life*; Lessing, F.D. and Wayman, A. Mkhas. Grub. Rje's *Fundamentals of the Buddhist Tantras*; Wayman, A. *The Buddhist Tantras*. In tantric practice conventional status of physical and mental phenomena are totally disregarded, hence the dim view of tantra held by many scholars.
4. (s. N. 2) This homage and the subsequent four cover the main philosophic and divine "roots" of the text.
5. *Tib*. spros. dān. bral. *Skt*. Nisprapañca. Literally "separated from diversity". See Guenther, H.V. *The Life and Teaching of Nāropa*, p. 4 Note 3, for a succinct, clear discussion of this term. As Guenther points out, the separation from diversity is inclusive of all tendencies rather than being their exclusion. Nisprapañca as a state is "beyond imaginative activity" (*Tib*. bsam.gyis.mi.khyab.pa) or as Ruegg puts it simply "inexpressible". (The life of *Bu.ston.rin.po.chie* p. 172).
6. *Tib*. thugs.rje.chen.po *Skt*. Mahākāruṇa. The divinity of Great Compassion. He is usually personified as the two-

- armed form of (Tib.) Sgyan.ras.gzigs, or as he is more commonly known (Skt.) Avalokiteśvara. This two-armed form is known as (Tib.) Phya.g.na.pad.ma, or (Skt.) Padmapāṇi. For common iconographic confusions between Padmapāṇi and forms of (Tib.) Byams.pa or (Skt.) Maitreya see Grunwedel, A. *Mythologie du Buddhismisme au Tibet et en Mongolie*, pp 126-127.
7. Tib. Rgyal.ba, Skt. Jina. Literally, "The Victorious (One)". An epithet of the Buddha.
8. Tib. De.bzin.gśegs.pa, Skt. Tathāgata. Literally, "He who has thus gone" or "He who has thus come". An epithet of the Buddha. See Snellgrove D.L. *Buddhist Himalaya*, pp. 9-10.
9. Tib. Rya.sgra, Skt. Dundubhiśvara. Literally, "Drum sound". Edgerton, F. in his *Buddhist Hybrid Sanskrit Dictionary* refers to this as simply "the name of a former Buddha" (p. 266, col. 1). Das, C.S. in his *Tibetan-English Dictionary* interprets this as an alternative name for the previous Buddha Amoghasiddhi (p. 367 col. 1).
10. Tib. Ye.śes.zla.ba, Skt. Jñānacandra
11. Tib. Nyan.thos, Skt. Śrāvaka. Literally, "Hearer". This term refers to a follower of the Theravāda, the so-called "early" form of Buddhism. Most often in tantric texts it appears as a mildly perjorative term or as a purely descriptive term for the attendants of the Buddha (see Snellgrove, D.L. *The Hevajra Tantra* Vol. II, iii verse 53, also p. 56 N. 1). See the present account on pp. 27 (end) to 29 for an account of Tara's conversion of some Śrāvakas to the Mahāyāna. In Mahāyāna literature, "saṅgha" extends its meaning to include those who practise in the heavenly regions as well as minor gods etc. In the more modern interpretation, it includes both those who have taken holy orders and those who practise as laymen.
12. Tib. dge.b'dun, Skt. Saṅgha. The order of Buddhist monks. of Tara's conversion of some Śrāvakas to the Mahāyāna. See the present account on pp. 27 (end) to 29 for an account of Tara's conversion of some Śrāvakas to the Mahāyāna. In Mahāyāna literature, "saṅgha" extends its meaning to include those who practise in the heavenly regions as well as minor gods etc. In the more modern interpretation, it includes both those who have taken holy orders and those who practise as laymen.
13. Tib. Byan.chub.sem.bpaḥ, Skt. Bodhisattva. Literally, "Hero of the thought of enlightenment". This is a translation of the Tibetan. The Sanskrit dispenses with the appellation "hero" and reduces the concept of "being of the thought of

- enlightenment". The activity suggested by the term "hero" implies one whose total creative energy is aimed at securing release from the sufferings of existence for all sentient creatures, without exception. Such altruistic activity is the main "mark" of these beings. See Dayal, H. *The Bodhisattva doctrine in Sanskrit literature*.
14. Tib. *dpag.tshad*. Skt. *Yojana*. A distance measure of approximately one mile. See Monier-Williams, M. *Sanskrit-English Dictionary* p. 858 col. 1.
15. Tib. *Byan.chub.ru.sems.bskyed*. Skt. *Bodhicittotpada*. Literally, "the arising of the concept of enlightenment". The stage of arousal is formalised by the taking of the *Bodhisattva Vow*. See Maties, M. *Entering the Path of Enlightenment* Chap. 3 or a good Tibetan/Sanskrit text such as that edited by V. Bhattacharya in the *Bibliotheca Indica Series* (s. Bibliography). For the training in self-perfection necessary on the spiritual path, Śāntideva's work translated by Maties is probably the best example of a combination of *Madhyamika* dialectic with Buddhist poetics.
16. According to more orthodox (monastic) views, it is only in the form of a man that one can become a Buddha. This view is most commonly held in Theravada countries (Burma, Ceylon, Thailand etc) and is implicit in the "monastic" Mahāyāna sects who, although not openly discouraging female monasticism, nevertheless give to it a sense of basic futility. This extends to Tibet as well as to Japan where the "serious practice has traditionally been a male province. The monks in this passage are exhorting the princess to follow the traditional norm.
17. Tib. *ḥkhor.ba*. Skt. *Samsāra*. The cycle of death and rebirth containing within itself the great suffering of bondage to impermanence, release from which is the aim of all Buddhist practice.
18. Tib. *mi.skye.ba*. Skt. *Anupāda*, Literally, "non-originating". To see that dharmas are non-originating one has reached the highest levels of meditation and has, at this tenth level (Skt.

- Bhūmi), seen the real nature of mental and phenomenal states as uncreate, without beginning, having no defining boundaries etc. See Ramanan, V. *Nāgārjuna's Philosophy as presented in the Mahā-Prajñāpāramitā-Sāstra*, p. 263.
19. Tib. Sgröl.ma. Skt. Tārā. Literally "she who saves".
20. Vibuddha as a qualifying term is defined by Edgerton in his *Buddhist Hybrid Sanskrit Dictionary* as one who is "thoroughly enlightened". (p. 494 col. 1). In the present context the Vibuddha "very vast" is the name of a previous Buddha.
21. See Note 25 where Amoghasiddhi appears as hero of one of the five families of Buddhas.
22. Tib. hḥod.Lha. Skt. Kāmadeva. Literally, "the god of desire". In this particular text Kāmadeva is referred to by one of his other epithets, namely (Tib.) Gzan.hphrul.bdag.po, which means "the master over other persons' visions". Kāmadeva is considered to be the husband of the Goddess Kurukullā. See Note 162.
23. Some of these names are given to various of the twenty-one forms of Tārā as epithets in the "Homages of the Twenty-One Tārās" prayer. (Tib.) *Rje.bisun, sgröl.mahī.phyag.hishal. nyi.śu.ris.a.gig*. contained in *Hymns to Tārā* ed. Prof. Dr. L. Chandra. An interesting translation of this prayer is found in Beyer, S. *The Cull of Tārā* pp. 211-214. My own translation is found in Appendix I.
24. Tib. Spyān.ras.gzigs. Skt. Avalokiteśvara. The name of the Bodhisattva who represents Great Compassion (s. Note 6). Both Avalokiteśvara and Tārā have a very special position of affection in Tibet for it is said that the former, in the form of a monkey, and the latter, in the form of a rock-demoness (Tib. Brag.srin.mo.) mated and created the very first Tibetans. 25. The five families of Buddhas represent various aspects of the human psyche and has had attributed to each major grouping a family head, i.e. one of the so-called five Dhyanī Buddhas. (It should be noted that this term is given no currency in Buddhist circles and seems to be a western invention.) Candidates for tantric initiation are assigned to one of these families at the discretion and divination of the master, according to the predominant mental characteristics of the candidate.

26. See text/translation pp. (48-58) for the Eight Great Fears, and pp. (17-35) for the Sixteen Great Fears. The Sixteen Great Fears, displaying as they do, a preoccupation with folk-legend and avoidance of natural-phenomenal explanation seem unsophisticated these days, but it should be remembered that these are still the very basic crises of life in much of the world and are of greater relevance there than the fears of pollution and street crime largely of our own manufacture. The Sixteen Fears are those of 1. enemies 2. lions 3. elephants 4. fire 5. poisonous snakes 6. brigands 7. prison 8. ocean waves 9. flesh-eating ogres 10. leprosy 11. Indra's angels 12. poverty 13. loss of relatives 14. royal punishment 15. vajra missiles 16. ruination. The Eight Great Fears substantially cover the above fears. They are, 1. fire 2. flood 3. imprisonment/apostasy 4. brigands/ritual sacrifice 5. attack 6. tigers 7. poisonous snakes, 8. demons. A beautiful hymn to Tārā as Protectress from the Eight Fears, composed by Candragomin may be found in Beyer op. cit. pp. 229-230. 26A. Could this be the so-called "vast world age" (10⁹ Great Ages (Sk1.) Mahākālpas) known as Asamkhyaya? See Edgerton op. cit. p. 82 col. 2.

<i>Buddha</i>	<i>Family</i>	<i>Type of Wisdom</i>	<i>Maṇḍala Position</i>	<i>Colour</i>	<i>Symbolic Gesture</i>	<i>Type of Evil</i>	<i>Aspect of Personality</i>	<i>Form</i>	<i>Consciousness</i>	<i>Sensation</i>	<i>Perception</i>	<i>Impulses</i>
Vairocana	Tathāgata	Absolute	Centre	White	Teaching	Delusion	Form	Form	Consciousness	Sensation	Perception	Impulses
Akṣobhya	Vajra	Mirror-like	East	Blue/Black	Earth-Touching	Wrath	Consciousness	Consciousness	Consciousness	Sensation	Perception	Impulses
Ratnasambhava	Jewel	Sameness	South	Yellow	Bestowing	Malignity	Sensation	Sensation	Sensation	Sensation	Perception	Impulses
Amitābha	Lotus	Discrimination	West	Red	Meditation	Desire	Perception	Perception	Perception	Perception	Perception	Impulses
Amoghasiddhi	Karma	All Perfecting	North	Green	Fearlessness	Envy	Impulses	Impulses	Impulses	Impulses	Impulses	Impulses

27. The ten directions are the four cardinal points, the four intermediate points, the nadia and the zenith.
28. Potala Mountain. A peak in south India and the traditional abode of Avalokiteśvara. The succession of Dalai Lamas who bear within them the "Compassion-Essence" of Avalokiteśvara, lived until 1959 at the Lhasa palace also known as Potala. Because of its perfect position in the world and its divine resident, the south Indian Potala was regarded as one of the axis on which the world rested.
29. *Tib. klu Skt. Nāga* A class of serpent divinity whose abode is always underground. They possess fabulous wealth and if treated with due veneration may bestow some of it on men. Often, in texts such as this, we find gods and sages have had to subdue the Naga's more disruptive activities and "bind" them to the faith. When pacified their abodes are sometimes used as repositories for holy objects etc. Nagas have as their responsibility, care and maintenance of water supply, both above and under ground level. Sullyng water brings swift retribution from them. An interesting article on the Naga is by Bloss, L.W. *The Buddha and the Naga: a study in Buddhist folk religiosity*, in *History of Religions* Vol. 13, No. 1, Aug. 1973 pp. 36-53.
30. *Tib. gnod.sbyin. Skt. Yakṣa*. Literally, "bringer of harm". Yakṣas figure quite prominently in Tibetan and Sanskrit religious literature. They are a class of vindictive aerial sprites who delight in mischief-making. They, like the Nāga (see above note) may be pacified and "bound" and subsequently become excellent guardians of the Doctrine. Much of the popular prayer in Tibet is aimed directly at the placation of Yakṣas and Nāgas, especially in their omnipresent household forms such as god of the hearth (*Tib. thab. lha.*) and the god of the beam (*Tib. gduñ.lha.*). Although not strictly speaking Yakṣas, these latter groups are classified as such by Tibetans. Offence to them can cause smallpox, migraines, shifts in foundation of the house etc. (See Note 84)
31. *Tib. shags. Skt. Mantra*. A phrase containing within its sound structure the quintessence of a set of teachings or the magical properties of the divinity whom it represents. Continual and

- exact repetition is the correct mode of intoning mantras, often up to 100,000 times before a divinity can be coerced to impart its powers to the aspirant.
32. The Four Ages listed below are common to both Buddhist and Hindu world concepts. Kaliyuga in which we are now is often referred to as the "Dharma-ending Age". All four yugas (ages) make up one Great Age (Skt. Mahāyuga).
- Tib.* *Skt.*
- | | | |
|--------------------|-------------|------------------------------------|
| 1. rdzogs.lan.dus. | Satyauga | in which beings are wholly good |
| 2. gsum.lan.dus. | Tretāyuga | in which beings are 3/4 good |
| 3. gnyis.lan.dus. | Dvāparayuga | in which beings are 1/2 good |
| 4. risod.lan.dus. | Kaliyuga | the age of conflict. The dark age. |
33. The six classes of sentient beings are 1. gods 2. titans 3. humans 4. animals 5. preas 6. hell beings. All classes are considered unsatisfactory and to be avoided because they are subject to the passions of greed, hate and delusion and are therefore lacking in any stability.
34. See Note 32
35. ditto
36. ditto
37. *Tib.* rig.hdzin. *Skt.* Vidyādhara. Literally "knowledge holder." A title for those with supernatural wisdom. The term is more specifically used in tantric circles where a Vidyādhara refers to a "holder of the spell, where "spell" in this context means a mantra or a mystic consort. The powers of such beings are generally those of future vision, form transference, ability to travel in all media etc.
38. *Tib.* mkhaḥ.hgro.ma *Skt.* Dākini. Literally, "female sky-traveller". A type of celestial being. In tantric literature the word "dākini" can have meanings as varied as the literal translation, "divine consort", "bestower of mystic powers"

- or "personification of the tantric mystery". Dakinis can assist in ritual, empower tantrikas and impart wisdom to them. An interesting biography of a most famous dakini, and an assistant to Padma Sambhava, the 8th century teacher of north-west India, may be found in *Gnas.gsum.mkhah, ligrol,gi.so.mo.rgyal.yum.ye.ses.mishio.rgyal.gyi.rnam,thar,thes. paden,ldan,zes,bya.ba*. A biography of this type treats a fine line between being a mystic dream and a historical account.
39. *Tib. śākya.scn.ge. Skt. Śākya Sinha* An epithet of the Buddha. *Tib. khro.bo.mi.gyo.ba. Skt. Krodhācala*. A fierce, six-armed, three-faced guardian divinity of the northeastern direction. See Bhattacharya, B. *The Indian Buddhist Iconography* p. 255.
41. See Note 25.
42. *Tib. dkyil.bkhor. Skt. Maṇḍala*. A symbolic representation of a mental state to be attained. The maṇḍala can be painted onto scrolls, walls, made of coloured powders or constructed of precious metals or woods. Many Tibetan temples are set out as architectonic maṇḍalas (*Tib. blo.lags*). Among the highest offering a tantric student can make to his Teacher or tutelary divinity is the symbolic proffering of the whole universe in the form of a maṇḍala. See Tucci, G. *The Theory and Practice of the Maṇḍala*.
43. *Tib. dri.za. Skt. Gandharva*. Literally "cater of odours". A type of heavenly being, generally harmless (see Notes 29 and 30) whose sustenance consists of all types of odours. Their welfare is courted by the Tibetans who believe that by propitiating them, one's household will be protected from all airborne pests, including minor diseases.
44. *Tib. shags.kyi,theg.pa. Skt. Mantrayāna*. Literally "the path of mantra." See Note 31.
45. *Tib. dhos.grub. Skt. Siddhi*. The attainment and experience of supernatural states of mind as a result of meditation and magic practice is known as Siddhi. One who attains them is known as a Siddha.
46. *Tib. phyag.na.rdo.rje. Skt. Vajrapāṇi*. Literally, "holder of the powerbolt". A Bodhisattva who has both fierce and tranquil aspects and who expresses symbolically the powers of the adamantine spirit. He is one of the patron saints of yogins

49. *Tib. dpah.bo. Skt. Vira.* Literally "hero". In the present context the word "hero" would have little meaning, and so I have used the term "tantric initiate". Mme David-Neel in her *My Journey to Lhasa* (p. 30 Footnote 1) refers to the dpah.mo. as "a female medium who is said to be possessed by gods or demons who speak through her mouth. When the medium is a male he is called "pawo". The colloquial usage of the term daph.bo. has a slightly different accent. In common usage a dpah.bo. refers to any tantrika who has

out of place.

Buston's authority, for in this context it seems historically tradition too and has attributed it to Tara's Tantra on Indraabhuri." It is possible that Tarañatha heard of this of the Vajrayāna, made by the Buddha, and gave them to schools, Vajrapāṇi collected in Uḍḍiyāna endless revelations *pah.sde.mig. Vol. NA, p. 15* that according to some tantric Buston relates (*rgyud.sde.hie.zab.don.sgo.libyed.rin.chen.gces...* Uḍḍiyāna as the centre from which the tantras had originated, reached Tibet from the Indian initiate schools, considered of the abovementioned work says, "Other traditions, which *Tantra Vol. I pp. 12-14* for this problem.) Tucci on pp. 212-3 *Painted Scrolls Vol. I p. 232* and Snellgrove, D.L. *The Hevajra* confused with the Siddhas of that name. (see Tucci, G. *Tibetan* Indraabhuri who adopted the young Padmasambhava is often transformation into a "pre-birth" of that monarch. The King transformation into King Indraabhuri actually infers a time and we can assume that what is referred to as Vajrapāṇi's works on the tantras. The text is here discussing a mythical Lakshminikarā was equally renowned for her commentarial India in the second half of the 8th cent. A.D. His sister who lived in the Land of Urgan (Oḍḍiyāna) in north-west 48. The name of an Indian king famous for his tantric practice abode is known as (*Tib*) *lcañ.lo.can.* or ("Place of) Willows". of Wealth and the Protector of the Northern Regions. His 47. *Tib. rnam.thos.sras. Skt. Vaiśravaṇa.* Best known as the God In this latter form he is known as (*Tib.*) *gsaṅ.bahī.bdag.po.*

and is also considered as Lord Protector of Secret Texts, homage being paid to him at the beginning of such works.

- undertaken a particularly rigorous discipline (e.g. immured isolation, protracted prostrations etc.) and whose renown has spread to surrounding laymen who generally refer to him as a (*Tib.*) *rnal.hbyor.dpaḥ.bo.chen.po.* literally "great yogin hero". The term also refers to those *tantrikas* who frequent the circle of practitioners (*Tib.* *tsogs. Skt.* *Gana* literally "gathering) in their feasts etc.
50. *Heruka*. A class of fierce divinity met with in meditations or change of form and consciousness. Hence they are most frequently seen in the hiatus between death and rebirth (*Tib.* *bar.do.*). *Heruka* is generally classified as one of the wisdom holding divinities.
51. The Third Buddhist Council held during the reign of the Emperor Aśoka (known as *Priyadaśa*—"beloved of the Gods" in the third century B.C. was initiated so that the heretical and corrupt practices which defaced Buddhism might be expunged and the definitive scriptures made standard. It was after this Council that initiatives were taken to send Buddhist missionaries overseas especially to Ceylon, and South-East Asia. See *2500 Years of Buddhism*, A.V. Bapat (ed.) pp. 39-42.
52. *Tib.* *srin.po. Skt.* *Rākṣasa*. A class of demons who are extremely fierce, cannibalistic and inimical to the Buddhist teachings. However such demons may be subdued and "oathbound" to defend the faith as so-called "protectors of the dharma." (*Tib.* *chos.skyob. Skt.* *Dharmapāla*) In such a form they are still subject to periodic oath-renewal, especially if they are female *Rākṣasa* who are regarded as the most horrendous.
53. *Tib.* *mdo. Skt.* *Sūtra*. Discourses attributed to the Buddha himself.
54. *Tib.* *sahs.rgyas.phal.po.chc./phal.chc.ba. Skt.* *Buddhāvata-mpāvataṃsaka*. Classified as a *sūtra* (see previous note) of the "intermediate promulgation" of the law of the Mahāyāna, in which the perfection of wisdom texts were taught. See Lessing and Wayman, *mikas grub.rje's Fundamentals* pp. 47-49.
55. *Tib.* *rnal.hbyor.spyod.pa. Skt.* *Yogācāra*. A philosophical stance which posits the absolute as consciousness, all—pervasive and attainable by yoga praxis. It is also known as the

- "consciousness only" philosophy (*Tib.* *scms. tsam. Skt.* *Vijñaptimātra*). Debates between Nāgārjuna's *Mādhyaṃika* view of two truths (that is, the really true—*Tib.* *don.dam.pa. Skt.* *Paramārtha*, and the expediently true—*Tib.* *kun.rdzob. Skt.* *Saṃvṛti*) and the unreality of all things and the *Yogācāra* view provide lively theological wrangles to this day.
56. *Tib.* *bdag.nyid.chen.po. Skt.* *Mahātma*. Literally, "great being". A general honorific name applicable to virtuous beings as well as to past Buddhas, although this latter usage is less common. These "Great Beings" work on earth for the welfare of sentient creatures in much the same way as Bodhisattvas—indeed the names contain greater variances than their functions.
57. *Tib.* *ho.bo.nyid. med. smra.ba. Skt.* *Niḥsvabhāvaśūdrin*.
58. *Tib.* *hjam.dpal. Skt.* *Mañjuśrī*. The Bodhisattva who embodies the nature of wisdom.
59. *Tib.* *byams.pa. Skt.* *Maitreya*. Literally, "love". A Buddha, at present residing in the *Tuṣita* (celestial) Realm and said to become the next earthly Buddha.
60. The division of tantras into four groups depends at heart, on their structure and internal methodology. These structures differ due to the ability and depth of realisation of the aspirant, and his entry into one of the practices depends largely on his Guru's discretion at least initially. The four groups are:
- | | | |
|---|---|--------------------|
| <p><i>Tib.</i></p> <ol style="list-style-type: none"> 1. <i>bya.bah.rgyud.</i> 2. <i>spyod.pañ.rgyud.</i> 3. <i>nal.hbyor.rgyud.</i> 4. <i>nal.hbyor.bla.med.rgyud.</i> | <p>Kriyā Tantra
Caryā Tantra
Yoga Tantra
Anuttara Yoga Tantra</p> | <p><i>Skt.</i></p> |
|---|---|--------------------|
61. *Tib.* *rdo.rje.scms.dpañ. Skt.* *Vajrasattva*. Literally (He of the) *Fundamentals*... p. 100 F.N. 1 and chapters 3-7.

The type of pills here referred to are the kind specially compounded and given by Lamas to their disciples and certain form, ril.lu (p. 77 line 15, Sarnath text).

Tārañātha in describing the same event uses the abbreviated Tib. ril bu. Literally, "pill". In his *rgya.gar.chos.hbyun*, magic power of "pills".

64 Tib. ril buñ dños grub. Skt. Guṇika Siddhi. Literally "the with a thousand attendants vanished..."

western land of Malava, the King Bhojideva (sic.) together (see note 37) and in Dodaḥari, a certain area of the with a thousand attendants attained the Vidyādhara Body ba../" At this time in the land of Oḍiṣā, the King Muṇja po.bho.dzi.de.ba.hkhor.ston.dan.bcas.pa.mi.snab.bar.gyur.phyogs.ma.la.waḥi.phyogs.gci.g.do.dha.ha.ri.zes.byā.bar.ryal.hkhor.ston.dan.bcas.pa.rig.pa.hdzin.paḥi.lus.grub.pa.dan/nub.dag.dan.dus.mishuns.par.ao.di.bi.sāḥi.yul.du.ryal.po.mu.nyja. 63. Tārañātha's *rgya.gar.chos.hbyun* says, on p. 70, lines 3-6, "ñdi. supported by the mantra path, attained Siddhi..."

(Bengal), the King Haricandra, the first of the Candra lineage, thob.pa"—"At that time in the eastern land of Bhāḡgala rigs.kyi.thog.ma.de.byun.ste.shags.lam.la.bren.nas.dños.grub.kyi.yul.bhang.lar.ryal.po.ha.ri.sandra.zes.byā.ba.isandraḥi.the Sarnath edition (lines 14-15): "dehi.ishc.sar.phyogs.but hereafter as the *rgya.gar.chos.hbyun* says on page 67 of *ñdol.kun.hbyun*, often referred to as the *ñgos.ñdol.kun.hbyun*, *chic.ñphags.paḥi.yul.lu.ji.lar.dar.bañi.ishul.gsal.bar.ston.pa.dgos*. Vol. 1 p. 22ff.) The text of Tārañātha's *dam.paḥi.chos.rin*, po.the "two-in-one" as Snellgrove calls it. (*Hevajra Tantra* a perfect fusion. All tantric practice aims at this end of realising realisation of the non-duality of apparent polarities is seen as very core-concept of tantric philosophy in which the perfect 62. Tib. zun.hjug. Skt. Yugañaddah. This term refers to the oath-seals and the other samayas (vows.)

Buddhas who are responsible for administering the vajra Vajrasattva assumes primacy of the adamantine group of adamantine. In the practice of the four classes of tantra wherein realisation of non-duality assumes the nature of the nature of immutability". Vajrasattva symbolises the perfection

- laymen as a sacrament to be eaten at specially chosen crisis times, for which specific details are given. Such pills are usually taken in times of extreme danger, life-force weakness, after certain dreams etc. They can be compounded out of various substances such as metals, herbs, saint's urine etc, but the benediction given them is the "activating agent". Most common sizes vary from pinhead to pea size. See Beyer, *S. The Cult of Tārā* pp. 252-253 and 283-284.
65. *Tib. rgyal.rigs. Skt. Kṣatriya*. The warrior caste, second highest caste in Hindu society. It was from this group that Śākya-muni Buddha came and it is noticeable that many of his early converts and patrons came from Kṣatriya background.
66. A land to the west of Central India probably near to Gujarat. *Tib. rab.tu.dpaṃ.boḥi.sgrol.ma*. Literally "very heroic Tārā." This is the name given to the first of the twenty-one Tārās. The present text only refers to Tārā as (*Tib.*) dpaṃ.bo. "hero". *Tib. ci.bde. "at large"*, "ad libitum", also the name of a tantric college at Vikramasila (see note 166).
69. For an example of the attitude of another such ocean deity towards intruders in his realm, see the fifth story in the *indzans.blun. (gsun.rab.gces.blus. edition pp. 36-40)* entitled "The Questions of the Ocean-God". In this text the divinity is described as "having magically changed himself into a demon, with a very ugly blue body, with fangs pointing upwards and flames billowing about his head..." (Text pp. 36-37) and other phantom forms, with the intention of confusing the merchants. As in the present story, a Buddhist saves the ships and crew.
70. The divinities here mentioned are all from the Hindu pantheon. *Tib. dge.bsyen. Skt. Upāsaka* A Buddhist layman who while living a secular life has nevertheless undertaken to abide by the eight precepts, namely to abstain from killing, stealing, sexual misconduct, harmful speech, use of intoxicants, untimely food, objects of sensuality, luxurious surroundings.
72. Tārā's ten letter mantra is, "Om Ta-re-tu-ta-re-tu-re svā-hā". The mantra is specifically for the form of Tārā known as Green Tārā (*Tib. sgröl.ljan*). This mantra is extremely widely known, rivaling even the mantra of Avalokiteśvara (*Tib.*

- spyān.ras.gzigs.), "Om ma-ni pad-me hūm". Both the Tārā Mantra and the prayer to her twenty-one forms (see Note 23) are an immensely popular prophylactic charm, forming almost a separate cult in Kham and Amdo.
73. *Tib. sa.za. Skt. Piśca.* A class of malicious ogre who belong to the class of (*Tib.*) *srin.po* (*Skt.*) *Rakṣasa* (see Note 52). There are numerous references to the *Śeṇḍhapa* Sect in histories of the period, eyewitness accounts etc. *Tārānātha*, later in this text relates an account of the *Śrāvaka Śeṇḍhapa* of Singhala running berserk at Bodhgaya, smashing images and burning holy *Mahāyāna* scriptures, in the name of King *Dharmapāla* of Bengal (770-810 A.D.) (see pp. 39-41). The Tibetan monk pilgrim, *chag.lo.tsa.ba.chos.rje.dpal* (known as *Dharmasvāmīn*) comments on the sacristianship of the holy site of *Vajrāsana* (see Note 91) by them in 1234-1236 A.D. (see *Biography of Dharmasvāmīn, a Tibetan Monk Pilgrim*, transl. Dr. G. Roerich, pp. 73-74). He tells how he was denied access to the holy shrine until he had removed a copy of the *Asyaśhasika-Prajñāpāramitā* he was carrying on his back and had listened to a lengthy diatribe against *Nāgārjuna* the *Mādhyamika* philosopher. We can see that their tenure of the holy spots of central-north India, however variable it may have been, extended over at least five hundred years and the above-mentioned incidents show that they were a force majeure in the land. Whether the *Śeṇḍhapa*s (also known as *Saṇḍhavas* or *Sindhavas*) were from Ceylon as *Dharmasvāmīn* states (*Roerich op.cit.* p. 63 or text—*Varanasi* edition p. 44) or partially from *Sindh* as *Nalinaksha Dutt* suggests in *The Age of Imperial Kanauj* ed. R.C. Majumdar (p. 273) is research yet to be undertaken. Their undoubted influence on this period certainly merits deep attention. See Note 94.
75. *Tib. bcom.brag. Skt. Mathurā.* A city near present-day *Agra*, and of considerable importance during the Buddha's time, as an intellectual centre and trade centre.
76. *Tib. rin.po.ches.sna.bdun.* In the present context I think that simply "seven precious gems" are here referred to. However the Tibetan terms *rin.po.ches.sna.bdun.* or alternatively *nor.bu.chab.bdun.* may also refer to the seven most precious

- attributes of a world-emperor (*Skt. Cakravartin*) These seven are 1. the Wheel of the Doctrine, representing righteousness; 2. the Wish-granting Jewel (Truth); 3. the Ideal Wife (love); 4. the Ideal Minister (wisdom and justice); 5. the Ideal General (courage and loyalty); 6. the Ideal Elephant (strength and stability); 7. the Ideal Horse (freedom). These seven ideals are often shown in miniature statues or woven carpet designs as auspicious symbols much as the eight lucky signs are (*Tib. bkra.śis.rtags. brgyad.*). See also Govinda, Lama A. *rgyal.srid.rin.chen.sna.bdun. in Bulletin of Tibetology*, Vol. VI, No. 3.
77. *Tib. Lha.ma.yin. Skt. Asura. Literally "not gods".* A class of titan who, although gifted with power and wealth is not yet free from the cycle of death and rebirth (see Note 17).
78. Varanasi—the "new" name for the ancient city of Kāśī. Under British rule it was referred to as Benares. Indians have called it Varanasi for many centuries, and its re-use was an assertion of independence after 1947.
79. According to Tāranātha's *rgya.gar.chos.hbyun. a King Jayacandra was a great-nephew to the aforementioned King Haricandra of Bhāngala. King Haricandra is said to have attained the state of "rainbow body" (see Note 140). (Sarnath text p. 77, lines 11-12): "rgyal.po.ha.rī.tsandra. ni.hkhor.bcas.hjaḥ.lus.gyur.paś.dehi.brgyud.pa.med.la.de.nyid. kyī.tsha.bor.gyor.ba.aksa.tsandra.dan / deḥi.bu.dza.ya.tsandra. rnam.s.kyis.rgyal.srid.skyaon.bahi.dus.yin/" Whether or not this is the same Jayacandra referred to in the text is not known. The period referred to is approximately the fifth century A.D. Ayodhya. A city prominent in Buddhism until after the 6th cent. A.D. It is approximately two hundred miles north-west of Varanasi.*
81. Tirhut; Tirāhut—the old city of Videha. About 175 miles north-west of Varanasi.
82. *Tib. tsampāra Skt. Campāra. Classed as a "border land" (Tib.ha.ru.) by Tāranātha in the rgya.gar.chos.hbyun. (Sarnath text, p. 25, line 17). "Tha.ru" may also refer to the Tharu tribe now inhabiting the jungle and terai valleys on the southern borders of West Nepal and India. It is said*

- that the Emperor Aśoka came from this tribe (see Note 135).
 Campārāṇa is probably the Champaran District of North Bihar.
83. *Tib. rdo.rje.lhun.ba.* The term "rdo.rje." has two meanings. One is uniquely philosophic and can be taken to mean that which is unchangeable, an absolute. This adamantine nature has given its name to the so-called path of tantric Buddhism, the Vajrayana. (See Prof. G. Tucci, *Tibetan Painted Scrolls*, Vol. I pp. 209-263" The religious ideas. Vajrayana." for a masterly explanation of the Vajrapath). However in Tārā-nātha's text, (*Skt.*) Vajra has a much simpler meaning. According to hoary Indian myths (*Tib.*) rdo.rje. or (*Skt.*) Vajra is the term used for thunder, hence the misnomer "thunderbolt path" for Vajrayāna was common in early interpretations. Here we are told of a phenomenon allied to that of thunder—that of flaming metal which Tibetans believe is hurled earthwards by the power of thunder and lightning. Tibetans believe that such heavenly metal (*Tib. gnam.lags.* literally "sky metal" or *thog.rdedhu* literally "heavenly pebble") is thrust into the earth and re-emerges in various shapes depending on whether the subterranean Nagas have made it rise to the soil-level. Often such lumps are dug up and bear a stunning resemblance to divinities of the Tibetan pantheon. Such images are considered to be of very great value. One in my possession has a marked similarity to the Goddess Tārā. See Prof. G. Tucci, *The Ancient Civilisation of Transhimālaya* pp. 33-39.
84. *Tib. gnod.sayin. Skt. Yakṣa.* Literally "harm giver". A class of malevolent spirits who are accorded frequent worship by Tibetans. They were often represented on the temple precincts and on door posts where they acted as protectors. According to Dass, S.C. (*Tibetan-English Dictionary*, p. 754) they also frequent mountain passes where, unless propitiated by travellers, they suffocate the latter with poisonous vapours. (See Note 30)
85. *Tib. gnam.lags.* See Note 83
86. The river Sindhu appears to be the ancient name for what is now known as the river Indus.

87. *Tib. klu.sgrub. Skt. Nāgārjuna. A great Mahāśiddha (great, perfected yogin) who was taught by Saraha (also known as Rāhula). Nāgārjuna is frequently confused with the Madhya-mika teacher of the same name who lived about the late first-mid-second century A.D. The tantric siddha Nāgārjuna possibly comes from the period of early-mid sixth century A.D. These two legends may be found in Chattopadhyaya, A. *Tāranātha's History of Buddhism in India* (A translation of the *rgya.gar.chos.khyim*) pp. 201-202 and 208 or in the text (Sarnath ed.) pp. 142-143 and 148.*
89. This legend may be found in Chattopadhyaya, A. pp. 212-222 or in the text pp. 158-159 (see Note 88).
90. This legend may be found in Chattopadhyaya, A. op.cit. p. 253 or in the text p. 186 (see Note 88).
91. *Tib. rdo.rje.gdan. Skt. Vajrasana. Literally "the adamantine seat".* The site where the Buddha gained his Enlightenment, situated at the present-day town of Bodh Gaya.
92. The site of present-day Rūpmīndei (Lumbini) near to the ancient site of Kapilavastu, just inside the Nepalese border. It was on this site that Queen Mayādevī gave birth to the Buddha from her side. At the time it is possible that the grove at Lumbini was a place of pilgrimage for women with child, and that a visit to the grove of the goddess there was considered efficacious for them. See Kosambi, D.D. *Myth and Reality, Studies in the Formation of Indian Culture*, pp. 100-102.
93. Chapter 5 of Roerich, G. *Biography of Dharmasvāmī*, states that this image was made of stone (p. 75). Text (Varanasi ed.) p. 47 line 3.
94. This and many subsequent accounts are so close in style and language to those in the *Biography of Dharmasvāmī* that one cannot rule this text out as one of Tāranātha's sources. This incident may be found in the Biography on p. 75 and in the Text (Varanasi ed.) on p. 46, line 12 to p. 47, line 6.
95. The Mahābodhi Shrine is the temple built over the site of Buddha's Enlightenment (see Note 91). At the time of Dharmasvāmī's visit (1234-1236 A.D.) it was in the charge of Hinayānist sacristians from Ceylon (see Note 74).
96. This temple was known as Mari Vihāra (Dass, S.C. *A Tibetan-*

- English Dictionary* p. 1068) and the legend of the image is recorded in Roerich, G. *The Biography of Dharmasvāmin* p. 75 (Varanasi text p. 46 line 1-12).
97. One of the Pala Dynasty Kings of Bengal, Dharmapāla lived from 770 to 810 A.D.
98. This incident is given a little further explanation in Tāranātha's *rgya.gar.chos.libyin*, where (in the Sarnath text p. 204, line 18 to p. 205 line 2) it is said that the Sindhapās destroyed these scriptures and the image because as they said, "hdi.dag.ni.bdug.kyis.byas.paḥo". Which I translate as "these things were made by Māra (the tempter)". Further more Tāranātha states (loc.cit.), "sku.gzugs.de.yaḥ.dun.bur.bgos.nas.rnyed.pa.byas.so." "the image (i.e. the silver Heruka) was broken into pieces and became booty". This substantially agrees with the version given by B.N. Datta in *Mystic Tales of Lama Tāranātha, a Religio-Sociological History of Mahayana Buddhism*. (A "retranslation" and condensation of Grunwedel's *Edelsteinmine*, itself a translation into German of Tāranātha's text, *bkah.babs.bduḥ.ldan.gyi.brgyud.pahi.rnam.lhar.no.mtshar.rnam.bryun.rin.po.chic*, and published in Petrograd, 1914). Datta's work says (p. 53), "in Vajrasana (sic.) many Saindhava and Singhala-Bhikṣus destroyed the silver-moulded image of Heruka (sic.) and made profit out of it. And for that reason the king killed many of the Singhala Bhikṣus...". The translator notes that the King referred to was probably Dharmapala. (See Note 74).
99. Buddha Srijñāna is the same person as the Buddhajñāna referred to on p. 65 of this translation.
100. *Tib. sde.snod.gsum. Skt. Tripitaka*. Literally "three bundles". This term denotes the triple classification of the Buddhist canon into its most basic groupings: 1. *Tib. ḥdulba. Skt. Vinaya* (Monastic Discipline). 2. *Tib. mdo.sde. Skt. Sūtra* (Religious Discourses) 3. *Tib. mñon.chos. Skt. Abhidharma* (Metaphysics).
101. There appears to be some unexplained relationship between the Guhyasīla referred to here and *gsaḥ.bahī.naḥ.tshul*, his teacher, mentioned a few lines below. The confusion lies in the fact that the Tibetan equivalent of Guhyasīla is *gsan*.

- bahī.hā.h.shul. Normally Tāraṇātha gives the pre-initiate name of a student in such cases where the acolyte adopted his Guru's name after instruction. This name-adopting was very common practice and still remains today. To infer that the Guru was a Tibetan because his name appears in the language of that land appears historically indefensible for at this time Tibet had no developed teachers of her own. We can only assume that Guhyaśīla adopted this name of his Guru in defence to him, and that Tāraṇātha, not knowing Guhyaśīla's pre-initiate name, could only differentiate him from his teacher by using the same, known name in two languages. Prof. G. Tucci in his *Tibetan Painted Scrolls* (vol. 1, p. 391) says, "Indian tradition attributed Tāra's initiate revelation to Guhyaśīla and to Hayaghoṣa". This translation refers to them on p. 43.
102. *Tib.* dban.bskur. *Skt.* Abhiṣeka. The blessing and granting of power to a supplicant enabling him to practise with the Guru's infusion of power and ability in the text given him. For a discussion of this term and its close companion (*Tib.* byin.rlabs., (*Skt.* Adīṣṭhāna, literally "power wave" or "gift wave", see Snellgrove, D.L., *The Hevajra Tantra* Vol. 1, pp. 131-133.
103. Oḍḍiyāna; Uḍḍiyāna; Uryen. The last of these names is the Tibetan equivalent of the former. It is considered that Uḍḍiyāna was situated in or near to the present-day Swat Valley in N.W. India. It was renowned for the number and quality of its tantras, its mystic piṭhas (tantric convocation sites) and its Dākinis par excellence. (See Notes 35 and 48.)
104. *Tib.* gum.pok.khro.bo. *Skt.* Bhairava. One of the class of fierce protectors of the doctrine. (*Tib.* chos.skyon. *Skt.* Dharmapāla.)
105. *Tib.* bskyed.pa. *Skt.* Uparitīkrama (or Upannakrama). This refers to the meditative vision (or creation) of a divinity, exterior to oneself. This is the stage of "creation of the maṇḍala" These emanations are subsequently reabsorbed or recreated within the meditator and the stage of final perfection is said to have arisen. This latter state is known as the stage of (*Tib.* rdzogs.pa. or (*Skt.* Sampatīkrama (or Sampannakrama).

- These stages (*Tib.*) rim.pa of production and perfection or more accurately generation and realisation, are of prime importance for the understanding of tantric meditation and practice. See Guenther, H.V., *Treasures on the Tibetan Middle Way*, pp. 64-73. For a discussion of (*Tib.*) bdag.bskyed. (trans-forming self into deity) see Lessing, F. and Wayman, A. *nikhas.grub.rje's Fundamentals*, pp. 163-173.
106. *Tib.* śes.rab.kyi.pha.röl. tu. phyin.pa. *Skt.* Prañāpāramitā. A class of Mahāyāna texts of which the basic premises form the foundations of tantric philosophy but at several removes. This type of work relies on "conventional" values such as "perfections" etc. and is considered markedly inferior to the tantric path by tantrikas. The texts on which the Mahāyānist bases his philosophy and his actions are however often simply reinterpreted by the tantrikas and still play a major part in their commentarial literature on the tantras themselves.
107. *Tib.* rab.tu.dgaḥ.ba. *Skt.* Pramoda/Pramudita.
108. Hayaghoṣa together with Guhyasīla are prime sources for the revelation of Tārā's Tantra (see Note 101). The tantric siddha Nāgārjuna is said to have heard the Tārā Tantra from Hayaghoṣa.
109. *Tib.* ra.mgrin. *Skt.* Hayagrīva. Literally, "the horse-necked one". A protector of the doctrine and protector of the Lotus Family (see Note 25) of which he is a patron. For an illustration and a description of Hayagrīva see Grünwedel, A. *Mythologie du Buddhisme au Tibet et en Mongolie*, pp. 165-166.
110. See Notes 60 and 87.
- 110A. The student of Nāgārjuna, and with the younger Rāhula-bhadra, Nāgārjuna's most illustrious spiritual successor. See bu-ston's chos.bḥyung. (Transl. Obermiller, *History of Buddhism*, Part 2, pp. 130-132.)
111. *Tib.* gra.gcān.hḍzin.bzan.po. *Skt.* Rāhulābhadra. Tāranātha's *rgya.gar.chos.libḥun* says further of him (Sarnath ed. p. 90, lines 12-14), "slob.dpon.sgra.gcān.hḍzin.bzan.po.ni.rigs.dmaḥs.rigs.yin.kyan.gzugs.dan.lon.spyod.dbaḥ.phyug.phun.sum.tshogs.pa.zig..." ("The Ācārya Rāhulābhadra, although from the lowest caste, was fully blessed with a fine body and wealth.")

112. In Tibetan monasticism there are five minor and five major areas of knowledge:
The five minor areas
 snyan.nag. — poetry
 mñon.brjod. — lexicography/rhetoric
 (skar.) rtis—astrology/mathematics
 zlos.gab. — drama
 sdeb. sbyor. — composition/prosody
The five major areas
 gran.tshig. (tshad.ma)—logic
 nañ.rig.—self awareness
 ;gra.—grammar (Skt. or Tib.)
 bzo.—craft, painting, imagery etc.
 gso.—medicine
 Prof. Tucci in his *Tibetan Painted Scrolls* (vol. 1 p. 94) omits sdeb.sbyor. and nañ.rig., substituting ḥdul.ba. (monastic rules). Lamas I have consulted favour the above divisions, although there are variances between individuals. In general they say ḥdul.ba. is to be understood as pervading all such activities and is not considered a separate skill.
113. A female Yakṣa (see Note 30).
114. According to Tārañātha's *rgya.gar.chos.ḥbyun* (text p.101, lines 3-4), Nāgamitra instructed dge.ḥdun.sruḥ.ba (Skt. Samgharakṣita).
115. See Chattopadhyaya, A. *History of Buddhism in India* p. 196, FN 3 for a discussion of the name nyi.ma.sbas. I follow her translation of it as Sūryagupta rather than the alternative of Ravigupta. Pages 197-198 of the above work contain a small account of Sūryagupta's main deeds and Tārañātha specifically mentions that he was a Tāra Siddha. This is despite the authority of the work (Tib. ses. rab. (Skt.) Prañā which in its subject section on eminent Indian pandits' and siddhas' names gives Ravigupta as equivalent for the Tibetan (*Prañā* p.33).
116. Tib. blo.brñan.
117. See Chattopadhyaya, A. op.cit. pp.199-209 for a full account of the life of Candragomī. See Note 88 for text reference for Candragomī's protection from the Fear of Water.

118. *Tib. thams.cad.mkhyen.pab'i.bśes.gnyen. See Chatopadhyaya, A. op.cit. pp. 220-222 for a full account of the life of Sarva-jñānamitra of Kāśmīr.*
119. *Tib. sgeg.pab'i.rdo.rje. See Chatopadhyaya, A. op.cit. pp. 271-272 for a fuller account of the life of Lñavajra of Urygen (Oḍḍiyāna).*
120. See Prof. G. Tucci, *Tibetan Painted Scrolls*, Vol. I p. 391, where the above lineage is confirmed by extract from klon.rdol.bla.ma's. works.
121. *Tib. ihugs.dam./yi.dam. Skt. Iśādevatā. One's own tutelary divinity to whom first reverence and first offering is made.*
122. A kingdom lying just to the north of the Vindhya hills in present-day Mādhya Pradesh.
123. Turuška is the general Sanskrit name given to the Turkish invaders of India. In Tārānātha's works it is distinguished from the Garlok (Quarluq) who are a specific group of Turks. The Tibetans however frequently use the word "Garlog" as their translation of "Turuška". For example tsh.e.bran.zabs.druñ, in his dictionary *dag.yig.rhon.mñi'i.dgon.s.rgyan* (p.54) says they are the Turuška from thu.act.chi. who inhabited the north-west of India (see Note 129).
124. *Tib. Lhahi.sen.ge.*
125. King Hri Harṣadeva of Kāśmīr acceded to the throne 1089 A.D. died 1101 A.D. See an account of him in Pandit, R.S. *Kalhana's Rājatarāṅgini* in the Seventh Taraṅga.
126. *Tib. bye.brag.tu.sma.ba. Skt. Vaiśeṣika. One of the six systems of Brahmanic philosophy, the other five being Śākhya, Vedānta, Mīmāṃsā, Yoga and Nyāya. The Vaiśeṣikas saw phenomena as real and the soul as real and posited that they only underwent change at the end of each aeon when in altered form, souls were rejoined to their bodies. See S.N. Dasgupta, *History of Indian Philosophy*, Vol. I Part VIII or Zimmer, H. *Philosophies of India* pp. 608-610.*
127. Durga, the consort of Śiva, the Hindu divinity of creation and of destruction. Also known as Kālī, she must be propitiated with fresh blood, and consequently vast animal sacrifices are still publicly undertaken in her name in Bengal, Nepal and Assam in particular.

128. See Note 100.
129. *Tib. gar.log.* The Turkish Quarlug tribe (see Note 122). An article I am unfortunately unable to see but which promises to be of prime importance is Hoffmann, H. *Die Quarlug in der Tibetischen Literatur* (Oriens, 3)
130. In B. Dattas *Mystic Tales of Lama Tarumalia* (see Note 98) a similar description is given by a Turuska of monks. He says, "In my country such shaven-heads with red coats had not been before..." (p. 95).
131. *Tib. Saḥs.rgyas.lībāḥs. Skt. Buddhadaśa. Chatopadhyaya, A. op.cit. p. 150 FN 10 says, "Yuan-Chuang mentions one Buddhadaśa as the author of the Mahāvibhāṣā: but Waters comments, "As this work is a book of the Sarvāstivādin School of the Hinayāna, its author cannot have been the Buddhadaśa who was a contemporary of Vasubandhu and a disciple of his brother Asaṅga. Very little seems to be known about any Śāstra writer with the name Buddhadaśa and there is no author with this name in the catalogues of Buddhist books known in China and Japan." Neither any work is attributed to him in Tg (bstan.hgyur.)." However, referring to the latter part of Buddhadaśa's life, Tāranātha says, "...and in the west, Buddhadaśa, the disciple of Ārya Asaṅga, worked for the welfare of the living beings in the latter part of his life." (Chatopadhyaya p. 177).*
132. *Tib. dkon.mchog.gsum.gyi.hāns.* For a fuller account of Triratnadaśa, see Chatopadhyaya op.cit. pp. 190-191.
133. *Tib. phyogs.kyi.glan.po. Skt. Dignāga.* A philosopher and teacher of the Vijnānavāda School. He lived in the 5th century A.D. He was a fearsome debater and defeated the leading dialecticians of his day. Dignāga in particular investigated the fallacies of two areas hitherto taken as valid sources of knowledge, namely perception and inference. Many of his works are available today in the Tibetan translations. See *rgyan.drug.mchog.gnusis.* pp. 35-36 for a succinct account of his life. Also see Chatopadhyaya op.cit. pp. 181-185, a brief bibliography of him. See Siehebratsky, *Buddhist Logic* Vol 2 Appendix IV for a contrast of Dignāga's views on content of knowledge, coordination of perceptions with their objects etc. with

the view of his teacher Vasubandhu, Vinītadeva, Vacaspati-
mīśra, Udayana-Ācārya and Jinendrabuddhi.

134. Tib. zi.ba.lha. Skt. Śāntideva. A renowned Prāsaṅgika scholar of the seventh century A.D. His works have proved most popular because, like Tibet's beloved Poet-Saint Milarepa, Śāntideva drew similes and examples from everyday experience and his works are emotional yet well within the Madhyamika philosophical fold of no affirmation—no negation. Śāntideva's most readily attainable works in translation are: *Bodhicaryavatara*, translated by Maties, M. as *Entering the Path of Enlightenment*; a Barnett, L.D. (in part only) as *Path of Light*; Stephen Batchelor as *A Guide to the Bodhisattva's Way of Life*, and his *Sikṣa Samuccaya* translated by Bendall and Rouse. A useful bi-lingual edition of the *Bodhicaryavatara* in Sanskrit and Tibetan is that edited by V. Bhattacharya.

135. Possibly referring to the tribe known as the Tharu (Tib. mīthā. ru. lit. "utmost limit", "border place"), at present inhabitants of the lowland Terai and Siwalik Hills of western Nepal. Dor Bahadur Bista in his *People of Nepal* (p.108) quoting Shrivastava, *The Tharus, A Study in Culture Dynamics*, says, "The Tharus are a Mongoloid people or predominantly so, who have successfully assimilated non-Mongoloid physical features as well." Thereafter follows an interesting discussion of Tharu accounts of their origins. My own observations in this part of Nepal may be of relevance here. The predominant impression is that the vast majority of ancient stiles found from Jumla to Dullu, and from Jajarkot to Thibru have Tibetan Buddhist graffiti on them, although many stiles come from a very much earlier age than the Tibetan frequentation of the areas. It appears that the stiles date to approx. 9th cent. A.D. and the graffiti to approx. 14th-15th cent. A.D. However these Buddhist traces (frequent and on the trade routes) all stop at the range north of the Siwaliks, the Mahabharat Lekh. Dailekh on the north side was the last town on the Jumla-Surkhet track that I noted Tibetan inscriptions, despite the fact that south in Surkhet Valley lay the ruins of a large and most imposing Buddhist viihara (temple) seemingly built approx. 10th cent. A.D. and possibly ruined in the frequent land

- subsidiaries in the Surkhet Valley. This valley, a Tharu tribal area (as well as the Dang Valley 35 miles east of it) seemed epigraphically a (Tib.) *mtsh.ru.* (border area) indeed. Prof. G. Tucci's *Preliminary Report on two scientific expeditions in Nepal* is most interesting in this regard.
136. Tib. *ro.laṅs. Skt. Verala.* The *ro.laṅs.* is a corpse which has been revived by a malicious spirit. Of all the demons which stalk the Tibetan mind, although the most gruesome outwardly, the *ro.laṅs.* is often the easiest to deal with as its limitations of movement etc. make it fairly easy to evade. The origins, limitations and legends about them are discussed in an article by Turrell Wylie, *ro.laṅs.—The Tibetan Zombie in History of Religions*, Vol. 4, No. 1 Summer 1964. An interesting collection of stories attributed to King Vikrama-ditya (for a debate on his dating see R.C. Majumdar (ed.) *The Age of Imperial Unity* Chap. X), known as the *Verala Panchavimsati* (The 25 corpse stories) and the same stories Buddhicised by the Tibetans, where they are known by the short title *ro.sgruṅ.* or *ro.dhos.grub.* are mentioned in the bibliography.
137. The phurbu is a ritual dagger with a three-edged blade, used as a weapon against demons which have been coerced forth by the officiating Lama. There are several legends about phurbus which contain magic powers. See for example A. David-Néel, *My journey to Lhasa* pp. 305-308.
138. Tib. *gi.ham/gi.waṅ/gi.hab/gi.wam/gi.waṅ/hgiḥu.waṅ/gi.wam.* A yellowish hard stone found in the intestines and livers of ruminant animals, known in English as bezoar stones. S.C. Dass in his *Tibetan—English Dictionary* says that for medicinal purposes the elephants' stone is of best quality and that of the ox of second quality (p.215). Tseñ Shabdrong (Tib. Tseñ.bartan.zab.s.druṅ.) in his *dag.yig.lhon.mih.dgongs.rgyan.* (p.55) mentions it only as an elephant derivative and gives as its "secret" usage the aphrodisiacal powers it contains. This latter use is borne out by R.von Nebesky-Wojkowitz (in his *Where the gods are mountains* (p.247) who tells of an old Lama doctor at Lhasa who used traces of this potion in his female patients' medicines to his own advantage. See also Ven.

139. *Tib. bdud.rsi. Skt. Amṛta. Literally, "nectar". A potion or more rarely, a pill given by lamas to certain supplicants as a kind of blessing. The efficacy of the nectar lies not so much in the precious substances contained in it (rare herbs, metals, distillations of Lama's urine etc) as in the elaborate empowerment given to it. Although the compounding may be performed by novices, the benedictions etc. are always performed by learned lamas.*
140. *Tib. majaph.lus. lit. "rainbow body". It is said that certain saints attain the rainbow body within their lifetime and that a coloured aura is perpetually about them, together with a sweet odour, as a sign of their inner attainments. Philosophically, the rainbow body is attained when existence as an enlightened being is harmonised with the "in the world" existence.*
141. See Note 136.
142. Taranatha in his *rgya.gar.chos.lbyun*. translated by Chatto-padhaya, A. as *Taranatha's History of Buddhism in India* says (p. 314) "Already after the death of King Dharmapala, the number of Mithikas and Mlecchas gradually increased in the Kingdom of Bhargala, in Ayodhya etc., on the north of the Ganga and in all the regions of the east and west of the Yamuna...". There was another awkward hiatus in which Buddhism lacked the usual support from royalty, from century 908 A.D. (the death of Narayanapala), the end of the first Pala dynasty, to 988 A.D., the revival of the second Pala dynasty by Mahipala I. Atisha (Dipankara Srijñana) was one of the first to reverse the trend of defeat by Mithikas of Buddhists in debate. This series of defeats was probably due to the dwindling numbers inside the monasteries when royal largesse was lacking. An 80 to 95 year gap in debating practice and authoritative adjudication gave the Mithikas an advantage over Buddhists which Atisha's arrival is said to have reversed. See Chatto-padhaya, A. *Atisha and Tibet* p. 406.
143. Buddhajñana is the same person as the Buddhajñāna whose mapāla was damaged by the Scandhapas at Vajrasana (see

- pp. 39-40 and Notes 98 and 99).
144. *Tib. man.nag. Skt. Upadeśa*. An explanations of a text in a detailed but highly abbreviated form.
145. *Tib. nag.po.chen.po. Skt. Mahakala*. Lit. "the great black one". One of the class of terrifying protecting divinities. Mahakala is said to be a Buddhicised form of the Hindu god Siva.
146. *Tib. gdan.bzi. Skt. Brahmanavihāra*. Lit. "the four (Brahma) abodes". The practice of these four involves self-training in areas of altruistic love, compassion, sympathetic joy and equanimity.
147. *Tib. dur.khrod.bsil.ba.śhal. Skt. Śīlavāna*. A renowned cemetery (*Skt. Śmaśāna*) north-west of Nālandā University and very popular among yogins because of its fearsome aspect. The Śīlavāna was "one of the eight cemeteries of ancient India, in all of which one after another the Lotus-Born One (Padmasambhava) practised the yoga of Saśānika ("tre-quenting of cemeteries")". (Evans wentz, W.Y. (ed.) *The Tibetan Book of the Great Liberation* p. 118). The act of meditating in graveyards was (and still is) one of the requirements for a yogin to fulfil his training in fearlessness. The "blood-drinking yogi" (*Tib. khag.bhūn.ryal.po.*—alias gšan smyon.heruka.) calls himself "the cemetery wandering yogi" (*Tib. dur.khrod.nyul.bah.ri.nal.bhyor.*). In the colophon to *The Biography of Marpa the Translator*—the *sgra.bsgyur. mar.pa.lo.tsa.li.rnam.par.thar.pa.milhon.ba.donyod.* (p. 252 line 11) when Dharmasvāmin visited Śīlavāna (Roerich, G. op. cit. p. 85) he found it quite horrifying with "... numerous venomous snakes with spotted bodies and black heads, of the size of a man's thigh. The tops of thickets (in the forest) used to shake and emit a cracking noise when these snakes moved about." (See this translation pp. 60 and 61.)
148. *Tillipa* (or *Tilopa*) who lived from 988 to 1069 A.D. was the main teacher of Nāropa. He is considered by Tibetans to have received his own instruction directly from (*Tib.* *rdor.rje.hchan. Skt. Vajradhara*, the personification of the Wisdom/Method combination. See Datta, B. op.cit. pp. 41-42 for a brief account of *Tillipa*.

149. Nāropa (1016-1100 A.D.) was the most renowned disciple of Tiliipa (see above note). The transmission lineage went from Nāropa to the Tibetan Mar.pa. of lho.brag. (1012-1096 A.D.) from whom it spread inside Tibet into the sect known as (Tib.) bkah.bagyud. See *The Life and Teaching of Nāropa* by H.V. Guenther and the *Biography of Mar.pa.* also exists in a French translation by Bacot, J. *La vie de Marpa le tra-ducteur.*
150. Dombhipā, also known as Śrī Dombi. A brief account of him may be found in Datta, B. op.cit. p. 45.
151. See an account of Thakkinagnapa on page 74 of the present work. He occurs as 19th in the list of 84 Siddhas given by Prof. G. Tucci in *Tibetan Painted Scrolls* Vol. I p. 228. According to the pag.sam.jon.zan. by sunpa.khaw.po yece paljor (Tib. dpag. bsam.jon.bzan. by ye.śes.dpal. h̄jor.) ed. by S.C. Dass an alternative epithet for tha.gana. is (Tib.) spyab.ki.pa. or "wolf-man". (p. 125 line 20) A. Chatropadhyaya in *Tārandīla's History of Buddhism in India* has an interesting note on Thagana-pa on p. 290, footnote 8. According to this he was a teacher of Śāntipā—this assumes, of course, that our Thakkinagnapa is identical with Thaganapa.
152. Asīaghana is said to have lived over 200 years (Datta op.cit. p. 49).
153. Tib. zi.ba.sbas.pa. Skt. Śāntigupta. For a brief account see Datta, op.cit. p. 82ff.
154. A full account of Jñānamitra and his transmittal to Śāntigupta may be found in Datta, op.cit. pp. 85-90.
155. Rahulagupta was one of the teachers of Dipamkara Śrījñāna (Arisha). See A. Chatropadhyaya *Arisha and Tibet*, p. 67.
156. See above note. The book referred to is an excellent compilation, giving a clear account not only of Dipamkara Śrījñāna, but also of Buddhist society at the time (see Note 174).
157. The name "Madhyemasīngha" is transliterated throughout the text (see p. 78 for his life). In his rgya.gar.chos.h̄byun. Tāranātha uses the Tibetan for of the name—*dbu.mahi. sen.* ge. (text p. 228 line 17).
158. Sanghāsī was a Nepalese disciple of Sakyaśrī-Bhadra, the "Great Kāśmīr Paṇḍit" (Tib. Kha.cho.pan.chen.) who lived

- from 1145 to 1225 A.D. Sanghaśrī was particularly learned in Sanskrit grammar and Abhidharma Philosophy. Together with Danaśīla and the above-mentioned Sakyaśrī-Bhadra he was one of the instructors to the young Sakya Pandita (Tib. kun.dgaḥ.ryal.mtshan.) who lived from 1182 to 1251 A.D. (see p. 88 of this translation).
159. It is said that Rāṭigupta was instructed by Asitaḡhana and the Siddha Oḡkarnātha. See Data op.cit. pp. 81-82.
160. Tib. chos. ḡbyun.zi.ba. Skt. Dharmakaraśanti.
161. For example in Tāranātha's *rgya.gar.chos.libyin.; bkah.babs. bdun.ltan.; grub.rhob.brgyad.cu.risa.bzhi.lo.ryus.* etc.
162. Tib. ku.ru.ku.le. Skt. Kurukulla. A demonic goddess whose main function it is to subjugate the evil tendencies in the mind of the practising yogin and controlling outer inimical forces. See Beyer S. *The Culi of Tārā* pp. 301-310. In her four-armed red-coloured form, she dances on a corpse. While one pair of arms holds a bow made of flowers and an arrow of red lotuses (the arrow of (Skt.) raga-lust) the other pair holds a hook of desire and a noose of desire. In this form she is the consort of Kamadeva, the God of Desire (see Note 22). Her sadhana, "By means of which all beings are brought into subjection" may be found in Snellgrove, D.L. *The Hevajra Tantra*, Vol. I xi, verses 12-15. See also Bhattacharya, B. *The Indian Buddhist Iconography*, pp. 147-152.
163. Tib. nam.gnon.tshul./mam.gnon.naḡ.shul. Skt. Vikramaśīla. The renowned Buddhist monastery-cum-university of Magadha, which was founded by King Dharmapala (770-810 A.D.). Its site was completely obliterated by the Turuḡkas, to the extent that Dharmasvamin could not even find a trace of it in 1234-1236 A.D. However in the time of the Elder Dharmasvamin, Chag.dgra.bcom. (1153-1216 A.D.) Vikramaśīla still existed and one can judge the ferocity the Turuḡkas unleashed on it when even the foundation were thrown in the Ganges river (see Roerich, G.N. op.cit. p. 522). It was a great centre for tantric study, and among its most renowned incumbents were Naropa, Dipamkara Srijñāna (Atiṣa), Abhayakaragupta and Ratnakaraśanti. See references

164. Tib. gsan.hdus. Skt. Guhyasamāja. One of the patron—deities to Utkramaśīla in Chatropadhaya, A. *Alta and Tibet*.

165. Tib. bzlas.briod. Skt. Japa. Literally, "muttering". This refers to the repetition of mantras in private ritual, often up to many thousands of times. For the "Four Members of Muttering", their preliminary obeisances, exhibition of Dharmas and mudras etc. see Lessing, F. and Wayman, A. *mkihas.grub.rje's Fundamentals*... pp. 159-195 (especially pp. 187-195).

166. I am unclear as to whether the phrase (Tib.) ci.bod(r) here refers to living "ad libitum" or to the tantric college at Vikramaśīla which went by the same name. It is possible that Kanakaśrī lived as he pleased, for, although the text is unclear, it appears that he left Vikramaśīla to undertake his seven years of meditation, which, having aided, gave him a free period before the arising of his dream advising him to go to Naropa (see Note 68).

167. See Note 164.
168. King Nēyapāla/Nayapala reigned in Bengal from 1038 to 1055 A.D.

169. This particular Siddhi (power) is known in Tibetan as rñu. gom. literally "wind walking", although to cover distances in an instant is more in the realm of magic than of body/mind control. In rñu.h.gom. as it is generally understood distances of one month's travel are reduced to a few days duration. Various reports differ in the degree of trance entered into by the workers. Mme. A. David-Neel in her *With Mystics and Magicians in Tibet* describes three meetings with such persons (pp. 183-198), and R. von Nebesky-Wojkowitz in his *Where the gods are mountains* (pp. 229-233) gives an account of the "Great Caller" whose rhythmic steps take them from Nag.mtho.skyid.phug. Monastery in Gsat District to Lhasa, Samye Monastery, Lhoka and back to Gsat in two weeks. A circuit of this nature takes a "fast-moving caravan many

- weeks" (p. 232). This Siddhi can also be known as (*Tib.*) *rkañ.mgyogs*.—"fleet foot".
170. See Note 151.
171. Linking the idea of a "border area" with Barbarianism is common in Tibetan literature, where the Tibetans say of themselves that their great distance from India (*Tib.* *hpags*, yul, literally, "the perfect country") as a measure of their great ignorance. (This has noticeably ceased as a sentiment since their 1959 flight from Tibet.) In Roerich's *Biography of Dharmasvamin* (p. 65) the Tibetan monk, being saluted by a Raja (King) says, "Such a great Indian Raja saluting a religious mendicant! Tibetans are like cattle and do not understand it!" Prior to this incident Dharmasvamin had said (p. 63) "The 'middle' as explained in the Doctrine, is that 'where there is study, reflection and meditation'. A border region is characterised by the absence of study etc." The word used by the Dharmasvamin for "border area" is the same as that used by Taranātha in the present text (*Tib.* *mtshab.khob*.—Varanasi text of *Biography of Dharmasvamin* p. 27, line 16).
172. *Tib.* *ñjigs.med.hbyun.gnas*. (sbas.pa.) *Skt.* *Abhayākāśa* (gupta) This pandit lived in the late 11th to early 12th cent. A.D. and was one of the leading thinkers of Vikramaśīla Monastery in that period. While there he acted as (*Skt.*) Upādhyāya (Professor, *Tib.* *mkhan.po*) for some time, if not of the whole edifice then of one of the many colleges (*Tib.* *grva.tshan*). For another of Taranātha's accounts of him see A. Chattopadhyaya, *Taranātha's History of Buddhism in India*, pp. 313-316, Datta, B. op.cit. pp. 64-67 and Bhattacharya, B. *Nispanna yogdvali of Mahāpandita Abhayākāśa-gupta*.
173. I have put the particle "ta" in the name given in the text (p. 77, line 1) because it appears from context to be a misspelling for "Lalitavajra". This particular Lalitavajra is of the early 11th century A.D. for Taranātha says in his *bkañ*, *babs.bduñdan*. (see Datta, B. op.cit. p. 42-43) that he was a disciple of Tillipa (988-1069 A.D.) and this is confirmed by the present anecdote. It is unlikely that he is the same Lalita-

vajra to whom Tāranātha refers in his *rgya.gar.chos.hbyun*. (Sarnath text p. 176 line 13ff), for this person is said to have engaged in a "siddhi competition" with King Indrabhūti, in which the latter was defeated by him. (Sarnath text p. 175, line 18-p. 179, line 8. Also Chattoпадhyaya, op.cit. pp. 244-245). This places that particular Lalitavajra in the latter half of the 8th century A.D. and the first half of the 9th cent. It was this Siddha too who gave instruction to Lalitavajra (see Datta, op.cit. pp. 59-60 and Chattoпадhyaya, op.cit. p. 244). That there are indeed two Lalitavajras is further suggested by Tāranātha who says that Kambalapa (identical with Lva-va-pa see Chattoпадhyaya, op.cit. p. 152 Note 20) gave Abhiṣekha to King Indrabhūti (see Datta, op.cit. p. 26). Kambalapa is also known as being one of the main Gurus of Lakṣminkara, the sister of King Indrabhūti. This then puts Kambalapa/Lva-va-pa in the period approx. 750-850 A.D. In Tāranātha's *rgya.gar.chos.hbyun* (Sarnath text p. 179 lines 8-13 and Chattoпадhyaya, op.cit. p. 245). Both Lva-va-pa and Lalitavajra go from Uryān (Oḍḍiyāna—see Note 103) back to the east after the "siddhi competition" with King Indrabhūti, and this confirms the "early" Lalitavajra as from that same period as Lva-va-pa. Even assuming a later descendant of King Indrabhūti, with the same name as his forbear it would be unwise to put him as late as the "later" Lalitavajra, pupil of Tiliipa (988-1069 A.D.).

174. For a list of important Tibetan sources for a biography of Aṭiṣa see the introduction to section 6 (p. 397) of *Aṭiṣa and Tibet* by Chattoпадhyaya, A. In this section Nagwang Nima (*Tib. Nag.dban.nyis.ma*) has compiled a new biography of Aṭiṣa from various sources, including the *jo.bo.rje'i.rnam*. *ihar*, by ye-ṣes.rgya.misho. See also Aṭiṣa's biographic material in Das, S.C. *Indian Pandits in the Land of Snow* especially pp. 51-83, see also the *jo.bo.rje.ldan.mar.me.midzad.ye.ṣes.kyi.rnam.ihar.rgyas.pa*. by nas.iṣho.iṣhul.khri.ms.rgyal.ba. and also the account of his proselysations in India and his journey (for study) to the land of gold (*Skt. Suvarṇadvīpa*) —*jo.bo.rje.lha.gcig.dpal.ldan.a.li.ṣas.rgya.gar.du.bstan.pa.ji.ihar*.

- 174A. But see Note 158.
 175. From Tārānātha's description of this land in his *History of Buddhism in India* transl. by A. Chattopadhyaya (p. 330) it appears to have been in the regions of what is present-day Upper Burma.
176. Tārānātha *History of*.. (p. 330) says that Kamboja (Kamboja) is to the east of Assam. The Dantapuri Temple here referred to cannot be the one to which he refers on p. 186 which was in south India. The far east of India and the Archipelagos of Indonesia were, at this time thriving Buddhist centres.
177. See Datta, B. op.cit. pp. 81-82 for a short account of the Ācārya Rāṭigupta.
178. For the ritual instructions for performing the four gazes of overthrowing, subduing, conjuring and petrifying, see Snellgrove, D.L. *The Hevajra Tantra*, Vol. 1 pt. 1, chap. XI, verses 1-7.
179. *Tib. Pad.ma.gar. Skt. Padma—Nartsevara. Literally, "Lotus (Lord) of Dance".* Also known as (*Tib.*) bde.gsegs.kun.hdus, the "unity of all the blessed"—see Snellgrove, D.L. *Buddhist Himalaya*, p. 235. Originally a form of the Hindu divinity Śiva, whose cosmic dance shakes the earth's foundations, Padma-Nartsevara was accepted by Buddhists as a form of Loksevara of the Lotus Family (see Note 25). He is one of the main tutelary divinities of the so-called "Red Hat Sect" of Tibetan Buddhism, the (*Tib.*) myih.ma.pas. For representations of Padma-Nartsevara see Clark, W.E. *Two Lamasitic Pantheons*, Vol. 2 pp. 193, 240, 265, 266. Tara is one of his attendants.
180. A tola is an Indian weight of approx. grammes.
181. For this ritual known as groh.hjug. in Tibetan, and the related ritual of consciousness transference (*Tib.* hpmo.ba) see the translations by Lama Kazi Dawa-Samdup of the twofold hpmo.ba text in Evans-Wentz, W.Y. (ed.) *Tibetan Yoga and Secret Doctrines* (pp. 253-274).
182. See the above note
183. *Tib. chos-hbyun.zi.ba. Skt. Dharmakāraṣanti.*
184. See Note 105.

185. *Tib. sby'n.sreg. Skt. Homa*. An ancient Indian Vedic concept of sacrifice in which clarified butter and various grains are ritually consigned to purified fire. This ceremony was adopted by Buddhists in India who, most probably like the Nepalese Buddhists of today, see little difference in the two paths. Tibetans, both Buddhist and Bon utilise this ceremony, as do many other Mahayana sects in Asia, for example the Shingon sect of Japan. See Snellgrove, D.L. *The Nine Ways of Bon* plate 1 for a superb photograph of two myin.ma.pa lamas performing this rite in the world mountains of Dolpo (North-west Nepal). Note the "seed" (*Skt. Bija*) syllable "Ram", the "essence" of fire, inscribed on rocks around the flames. That is, four years before he wrote his monumental work the *rgya.gar.chos.hbyun*.
187. Literally, "The golden Monastery", situated about five miles east of Shigatse town, on the southern bank of the Tsang-po (Tib. Gtsan.po.) river. See Ferrari, A. *mkhyen (mkhyen) brise's Guide to the holy places of Central Tibet*, pp. 70 and 162.

Appendix

Homage to the Twenty-one Forms of Tārā

OM ! (I pay) Homage to You, Noble and Holy Tārā !
Homage to you Tārā, O swift and courageous One,
Whose very eyes flicker like lightning, Thou
Born from the open flower
Of the lotus-face of the protector of the triple world.

Homage to You whose face is filled
With a hundred autumn moons,
O Thou who glows with the delicate light
Of a thousand assembled stars.

Homage to You, adorned with gold and blue lotuses
Held in your hand,
O Thou whose activities are generosity, perseverance,
Austerity, tranquility, equanimity and meditation.

Homage to You, O crest-jewel of the Tathagata,
Who has attained limitless victory.
You are supported even by the Jinas sons, the Bodhisattvas,
Who have gone beyond ordinary states.

Homage to You, who, with the sounds "tutara" and "hum"
Till the sensual worlds as well as space, and you are always
Pressing the sevenfold world beneath thy feet
And summoning all beings before you.

Homage to You, before whom Indra, Fire-Gods, Brahma,
Wind-Gods and Shiva all pay homage.
Thou art also praised by Spirits, Zombies, Yakṣas,
As well as by Gandharva Sprites.

Homage to You, who, with the syllables "tray" and "phay"
Completely destroy the distant magic implements (of enemies):
With your right leg folded and left leg outstretched
You trample them underfoot with a terrifying blaze.

Homage to You o great horrific One, Tare:
Thou who destroys Mara's forces
And slays all opponents
With merely a frown of your lotus face.

Homage to You, adorned with the mudra of the three jewels
With your fingers held up before your breast;
Adorned everywhere with mapdalas
And Thy own blazing-fierce light, O horrific One.

Homage to You, whose tiara radiates a garland
of joyous and splendidous lights.
By your constant, joyous calling of "tuitare"
You are mistress over Mara and the phenomenal world.

Homage to You, who can summon forth

All the protectors of the earth (and its foundations).
Thou, by frowning and sounding "hum" with a tremor.
Can completely protect all beings from misery.

Homage to you who wear the horned moon as a head ornament,
And who art bedecked with fiery baubles.
From the Buddha Amitabha who is in your chignon of hair
You are constantly bathed in light.

Homage to You who burn like fire at the end of an aeon;
Thou, seated in the midst of a wreath of flames,
Joyously, with right leg outstretched and left leg folded
You totally destroy the enemy forces.

Homage to You, who strike the earth with your hand
And trample it with your feet.

With a flash from your eyes, a frown from your brow
And the sound of "hup", the seven-fold world is smashed.

This praise and the accompanying root mantra are the homages to Tara's twenty-one forms.

Homage to You, with the three truths displayed,
O Thou with the strength which comes from calm.
Thou, most perfect One, destroyest at will
Malignant spirits, Zombies and Demons.

Homage to You, with eyes huge and filled with the clear light
Of the sun and the moon;
By saying "hara" twice and "tutare" once
You clear up all malevolent epidemics.

Homage to You, monarch over all the assembled gods,
Who art upheld by gods and spirits.
With your brilliant and joyous armour
You resolve all troubles and nightmares.

Homage to You who hold the moon
Just like a veritable ocean of gods.
By saying "Tara" twice and "phat" once
You completely purify all poisons.

Homage to You, who stamps her feet with the sound "tuté",
Thou whose essence is in the seed-syllable "hum",
You can pierce Mount Meru with the mandarava tree
And cause the three-fold world to quake.

Homage to You, who, encircled by unalloyed joy
Smash the bodies of the enemy;
Thou O Tara who arise from the sound "hum"
Art also in the mantra decorated with ten syllables.

Homage to You happy, virtuous and tranquil—
Whose activity is Nirvana's sphere of calm.
Thou who art at one with the syllables "svaha" and "om"
Destroy all great sins.

- Atiṣa (Dīpaṃkāra Śrījāna) 69, 78, N60, N142, N155, N156, N163, N174
- Abhayākara (gupta) 76, N163, N172
- Ayodhya, King of 33
- Aśoka N51, N82
- Aśvāga N131
- Asiaghana 68, 69, N152, N159
- Asvabhāva 37
- Āryadeva 44, 45
- Indrabhūti, King 13, N48, N173
- Onkāṇaṭha N159
- Kanakasī 68, 69, 70, 82, N166
- Kandhapa 68, 69, 72, 73, 82
- Kandhari 73
- Kambala-pa N173
- Kuni (the elephant) 19
- Kusala, the younger 68
- Gapurīa 48
- Gīṭipāla 81
- Guhyaśīla 41, 42, 43, N101, N108
- Cakravartma 44
- Cakia Rāja (Tsakia Rāja) 80
- Candragomi (Candragomin) 37, 47, N26, N117
- Jayacandra, King 32, N79
- Jayasena 46
- Jinendrabuddhi N133
- Jivasena 81
- Jñānadeva 57
- Jñānamitra 68, N154
- Jñānarāma 69, 80, 81
- Jñānasena 69, 80, 81, 82

- Taḥāḡatamitra 48
 Tāraṇāṭha (rgyal.khams.pa.) 90, N48, N62, N63, N64, N74, N79,
 N82, N83, N94, N98, N101, N111, N114, N115, N123, N142,
 N157, N161, N171, N172, N173, N175, N186
 Tārāśṭṛimitra 78
 Tārāśṭṛimitra 69, 88
 Tillipa (Tailopa, Tilopa) 67, 68, 77, N148, N173
 Tiratnadāsa 56, N132
 Thakkinagnapa N151
 Tharu (Tribē) 58, N82, N135
 Dānaśīla N158
 Dikavarma 48
 Dignaga 57, N133
 Dipaṃkṣa Śrījāna—see Aṭṣa
 Devasiṃha 51
 Dombhipa 68, N150
 Dhanamitra 47
 Dharmakaraśāni 69, 88, N160, N183
 Dharmapāla, King 39, 65, N74, N97, N98, N142, N163
 Dharmabhadrapāla 46
 Dharmamitra 70
 Dharmamitra, Siṃhaladvīpa 48
 Dharmasṭṛi 69, 79
 Dharmasvāmīn N74, N94, N95, N147, N163, N171
 Dhupirāja 69, 82
 Natakuvāra, Yaka King 71
 Nayaśṭṛi 69
 Nayāpāla, King (see Neyapāla)
 Nāgamitra 46, N114
 Nāḡarjuna (Madhyamika Philosopher) N55, N74
 Nāḡarjuna (Siddha) 37, 40, 41, 44, 45, 46, 65, N87, N108
 Nārayanapāla, King N142
 Nāropa 68, 70, 71, 72, 75, 76, N148, N149, N163, N166
 Neyapāla, King 71, N168
 Pakkinagnapa 69

Pilavajra 68
Pṛkava 69
Phuphu 60

Bidikarmadit, King 51
Bukipa 82
Buddhajñāna (see Buddhaśrījñāna)
Buddhadasa 55, N131
Buddhaśrījñāna 39, 65, N99, N143
Buddhaśrībhadra 69, 80
Bharukcha-Clan 21, 22
Bhojadeva, King 16, N63
Bhojideva (see Bhojadeva)

Magangmatsi (Demon fish) 35
Madhyemasingha 69, 78, N157
Mandirpāla 69, 76
Mayādevi, Queen N92
Mahīpāla, King N142
Mongol King in Delhi 72
Muñja, King 16, N63

Yamarasingha 49

Ratnadvāja 69
Ratnākaraśānti N163
Ravigupta N115
Rātigupta 69, 81, N159, N177
Rāhula (see Saraha)
Rāhulagupta 69, N155
Rāhulabhadra, the younger 44, 45, 46, N11

Lakṣmīṅkarā, N48, N173
Lalitavajra 77, N173
Lilāvajra 48, N119, N173
Lokapradha 69, 82, 88
Lva-va-pā (see Kambalapā)

Vasubandhu N131, N133
Vikramaditya, King N136
VinItadeva N133

Śākyarakśita 69, 79
Śāntigupta (Mahāsiddha) 68, 69, N153, N154
Śāntideva 57, N134
Śāntipa N151
Śāntipada (Mahāsiddha) 89
Śarabha (8-legged lion) 28
Śīlarakśita 48
Śrītanupāla 81
Śrīdombhipā (see Dombhipā)
Śrīsurya 88
Sakyaśrībhadra N158
Sanghaśrī 69, 79, 88, N158
Sanghamitra 53
Saṃgharakśita N114
Saraha (Rāhula) 44, N87
Sarvajñānamitra 37, 47, N118
Siṃhaladvīpin Dharmamitra (see Dharmamitra, Siṃhaladvīpin)
Sujata 69, 80
Subhaśkirti 54
Suryagupta 46, 57, N115

Hayaghosa 43, N101, N108
Hayapāla 41
Haricandra, King 16, N62, N79
Haribhadra, King 16
Haribhañjapa 69, 82
Harśadeva, Hrl—King of Kaśmir N125

Persons—English

Able Opponent 71

Firm Intellect, Ācārya 37, 47

Lotus Holder 81

Princess "Moon of Wisdom" (see also under deities Jñānacandra and ye.śes.zla.ba.) 5, N10

Persons—Tibetan

Kun.dgaḥ.rgyal.mtshan. (Sa.skya.paṇḍita) N158

klu.sgrub. (see under Nāgārjuna) N87

kloṅ.rdol.bla.ma. N120

dkon.mchog.gsum.gyi.ḥbaṅs. N132

kha.che.pan.chen. (Sakyaśrībhadra) N158

khrag.ḥthuṅ.rgyal.po. (see gtsaṅ.smyon. Heruka)

dge.ḥduṅ.sruṅ.ba. N114

sgeg.paḥi.rdo.rje. N119

sgra.caṅ.ḥdzin.bzaṅ.po N111

nag.dbaṅ.nyi.ma. N174

chag.dgra.bcom. (Dharmasvāmin, the elder) N163

chag.lo.tsa.ba. (Dharmasvāmin) N74, N94, N95, N147, N163, N171

chos.ḥbyuṅ.zi.ba. N160, N183

nyi.ma.sbas. N115

thams.cad.mkhyen.paḥi.bśes.gnyen. N118

mthaḥ.ru. (Tribe) N82, N135

dur.khrod.nyul.baḥi.rnal.hbyor. (see gtsaṅ.smyon. Heruka)

nag. tsho.tshul.khrims.rgyal.ba. N174

spyān.ki.pa (see thakkingagnapa in persons-sanskrit index)

phyogs.kyi.glan.po. N133

Bu.ston. N48

blo.brtaṅ. N116
dbu.maḥi.sen.ge. N157
ḥbrom.ston.pa. N174

Mar.pa. N149
mi.thub. zla.ba. 74
Mi.la.ras.pa. N134

ḥjigs.med.ḥbyun.gnas. (sbaṣ.pa.) N163, N172

gtsan. smyon.Heruka N147

ʼzi.ba.kho.na. 69
ʼzi.ba.sbaṣ.pa. N153
ʼzi.ba.lha. N134

ye.śeṣ.rgya.mIsho. N174

Sa.skya.paṇḍita (see kun.dgaḥ.rgyal.mtshan.)
saṅs.rgyas.ḥbaṅs. N131
gsna.baḥi.naṅ.tshul. 41, N101

lhaḥi.sen.ge N124

Technical Terms—Sanskrit

Adiṣṭhāna N102
Anutpāda N18
Anuttarayoga Tantra N60
Abhidharma 49, N100, N158
Abhiṣeka N102, N173
Amṛta N139
Asaṃkhyeya see Mahakalpa
Aṣṭasāhasrikā Prajñāpāramitā N74 (see also Prajñāpāramitā)

Āvataṃsaka (Buddhāvataṃsaka) 14, N54

Iṣṭadevatā N121 (see also yi.dam. in Tibetan Index—Technical
Terms)

Utpattikrama N105
Utpannakrama N105
Upadeśa 66, N144
Upādhyāya N172
Upāsaka 25, 32, 34, 37, 51, 60, 63, 64, N71

Kāji 85, 86
Kāliyuga 10, 88, N32
Kriyā Tantra N60
Ksatriya 17, 77, 80, 82, N65

Gaṇa N49
Guṭikā Siddhi N64
Guru N2

Caryā Tantra N60

Japa 70, N3, N165

Nyāya N126

Taptra 14, 44, 66, N3, N60, N61

Tantra, of Tārā 4, 10, 11, 14, 42, 46, 47, 48, 49, 65, 66, 67, 71, 72,
75, 78, 79, 81, N101, N108
Turuśka 50, 52, N123, N130, N163
Tripiṭaka 41, N100
Tretāyuga 10, N32

Dāvāparayuga 10, N32

Niṣprapañca N5
Niḥsvabhāvavādin 15, N57

Paramārthā N55
Piṭha N103
Prajñāpāramita 42, 43, N106
Prāsaṅgika N134

Bija N185
Buddhāvatamsaka See Āvatamsaka
Bodhicitta—Bodhi-mind 5, N15
Bodhicittotpāda N15
Bodhipathapradīpa N60
Bodhisattva 5, 9, 10, 13, N13, N56, N58
Brahmavihara N146
Brahmins 26-29, 32, 41, 45, 48, 59, 86
Bhūmi N18

Mantra 10, 48, 81, N1, N31, N72
Mantra—of Tārā 25, 41, 42, 45, 58, 61, 63, 72, 79
Mantrayāna 13, 14, 16, 41, N44
Maṇḍala 13, 39, 47, 71, 81, 82, 86, N3, N42, N105
Mahākālpa N26^
Mahātma 15, N56
Mahāyuga N32
Mādhyamika N15, N55, N74, N134
Mīmāṃsā N126
Mudrā N3

Yuga N126
Yuganaddah 16, N62
Yogācāra 15, N55
Yogatantra N60
Yogin 72, 81
Yogīni 14, 60
Yojana 5, 43, N14

Vaiśeṣika 53, N126
Vajra 34, 66, N83
Vajrayāna N83
Vijñānavāda N133
Vijñāptimātra
Vinaya 54, N100
Vibuddha 7, N20
Vīru N49
Vetāla 58, 60, 61, N136
Vedānta N126

Śaṅkhyā N126
Śmaśāna N147
Śrāvaka 5, 14, 25, 28, 37-39, 45, 78, 79, N11, N74

Saindhava—see Sendhapa

Sangha 5, N12
Satyayuga 10, N32
Samaya N61
Sampattikrama N105
Sampannakrama 89, N105
Saṃvṛti N55
Saṃsāra 6, N17
Sādhana 47, 83
Siddha N45, N151
Sidhi 13, 16, 35, 41, 65, 67, 68, 72, 75, 76, 81, 82, 84, N45, N169, N173

Sūtra 14, N53, N54, N100

Sendhapa (Saindhava/Sindhava) 25, 37, 39, 40, 79, N74, N98, N143

Homa N185

kun.rdzob. N55
dkyil.ḥkhor. N42
bkaḥ.rgyud. N149
bskyed. pa. N105
bkra.śis.rtags.brgyad. N76

ḥkhor.ba. N17

gar.log. (quarluq) 55, 83, 84, 86, N123, N129
gi.ham. (also gi.waṅ./gi.han/gi.wam.ḥghu.wam.ḥgihu.wam.) 59, N138

groṅ.ḥjug. N181
grva.tshaṅ. N172
dge.bsnyen. N71

dge.ḥdun N12

dge.lugs. (sect) N164
rgyal.rigs. N65
rgyud. N3, N60
sgra. N112

ño.bo.nyid.med.smra.ba. 15, N57 (see niḥsvabhāvavādin)
dños.grub. N45
mñon.chos. N100
mñon.mdzod. N112
snags N31

ci.bde. N68

ḥjaḥ. lus. N140

nyan.thos. N11
gnyis.loan.dus. N32
rnyin.ma. (sect) N179, N185
snyan.nag. N112
gtan.tshig. N112
thugs. dam. (see yi.dam.)
thog. rdeḥu. N83

don.dam.pa. N55
gdan.bzi. N146
bdag.nyid.chen.po. N56
bdud.rtsi. N139
mdo. N53
rdo. rje. N83
rdo.rje.lhun.ba. N83
sde.snod.gsum. N100
sdeb.sbyor. N112
ḥdul.ba. N100, N112

nan.rig. N112
nor.bu.chab.bdun. (see rin.po.che.sna.bdun.)
gnam.lcags. N83
rnal.ḥbyor.rgyud. N60

rnal.hbyor.dpah.bo.chen.po.) N49
rnal.hbyor.spyod.pa. N55
rnal.hbyor.bla.med.rgyud. N60

dpag. tshad. N14
dpah.bo. N49
dpah.mo. N49, N67

spyod.paḥi.rnal.hbyor. N60
spros.dan.bral. N5

phal.chc.ba. (see sans.rgyas.phal.po.chc.)
phur.bu. 58, N137
ḥpho.ba. N181

bar.do. N50
bon.po. N185
bya.baḥi.rgyud. N60
byan.chub.kyi.sems. N15
byan.chub.tu.sems.bskyed. N15
byan.chub.sems.dpah. N13
byin.rlabs. N102
bye.brag.tu.smra.ba. N126
bla.ma. N2
blo.lans. N42
dban. bskur. N102
sbyin.sreg. N185

man.nag. N144
mi.skye.ba. N18

rtsis. N112
rtsod.ldan.dus. N32

tshad.ma. N112
tshogs. N49

rdzogs.ldan.dus. N32
rdzogs.pa. N105

zun.hjug. N62
bzo. N112
zlo.gar. N112
bzlags.brjod. N165

yi.dam. (thugs.dam.) N121

rin.po.che.sna.bdun. N76
rim.pa. N105
ril.bu. 59, N64
ril.buñi.dnos.grub. N54
ril.lu. N64
ro.lans. 58, 60, 61, N136
rlun.gom. N169

śes.rab.kyi.pha.rol.tu.phyin.pa. N106

sans.rgyas.phal.po.che. (phal.ché.ba.) N54
sems.tsam. N55
gsum.ldan.dus. N32
gso. N112
bsam.gyis.mi.khyab.pa. N5

Technical Terms—English

Aeons 7 (all pervading 8; vastly good 9; asanka 9; present 10)
Buddhist Council, Third 14, N51
Burnt offering 89
Consciousness Transference 88
Elixirs 27, 64
Empowerment 41, 68, 70, 75, 76, 77
Fears, Sixteen and Eight N 26
Gazes 85
Initiates, Tantric 14
Nectar 60
Non-Origination 6
Pills 59

Rainbow Body 60, N79
Resurrection 87
Sentient Beings, 6 classes of 10
Seven precious gems 31, 67, N76
Study, the five areas of 44, N112
Tutelary Divinity 49, 52, 53, 54, 59, 60
Vajra-Words 66
Zombie 58, 60, 61

Deities—Sanskrit

Akṣobha (Tathāgata) 12, 43, N25
Amitabha N25
Amoghasiddhi (Tathāgata) 7, N9, N21, N25
Avalokiteśvara 8, 10, 15, N24, N28, N72
Asuras 31, 61, 63, N77

Indra, 37, 28

Uma 42

Kāmadeva 8, N22, N162
Kurukullā 70, 81, N22, N162
Kuvera 24
Krodhācala 12, N40

Gandharva 13, 14, 28, N43
Guhyasamāja 70, N164

Cakrasaṃvara (see Mahāsukha Cakrasaṃvara and Saṃvara) 70,
79, N164

Jina N7
Jñānacandra, Princess 5, N10

Tathāgata 9, 10, N8
Tārā 4; Mother of Jinas 4; Princess “Moon of Wisdom” 5; Tārā

as name 7; "Saviouress" as name 7; "Mainstay", "Saviouress",
"Heroine", "Swift One" as names 8; arises from Avalokiteśvara's Heart 9; Refuge from sixteen and eight fears 9; Buddhas transformed into 10; 13; "Tara the Heroine" 22; Vajrāsana image of 38; River Valley Tārā 38; Turned Face Tārā 39; N19, N23, N24, N67, N72, N179.

Ḍākinī 11, 42, 68, 83, N38, N103
Dundubhiśvara, (Tathāgata) 4, 7, N9
Durga 54, N127
Dharmapāla N52, N104

Nāga 10, 13, 14, 31, 50, 60, 61, 63, 76, 87, N29, N30, N83

Padmanarteśvara 86, N179
Padmapāni N6
Piśāca N73
Pramudita, King of the Gods 42, N107

Buddha, Five Families of N25
Brahma 24, 66, 71
Bhairava 42, 66, N104

Maitreya 15, N6, N59
Mañjuśrī 15, N58
Mahākaruṇa—Great Compassionate One 4, N6
Mahākāla 66, 79, 80, 81, N145
Mahāsukha Cakrasaṃvara 71, 75, 81

Yakṣa 10, 13, 14, 28, 34, 63, 87, N30, N84, N113
Yakṣi 45, 62
Yama 48

Ratnasambhava N25
Rakṣasa 14, 44, 58, N52, N73

Lokeśvara N179

Vairocana N25
 Vaiśrāvana 13, 43, N47
 Vajradhāra N148
 Vajrapāni 13, 15, 41, 42, 43, N46, N48
 Vajrasattva 15, N61
 Vidyādhara 11, 13, 16, 64, N37, N63
 Vibuddha 7, N20
 Viśnu 24

Śākyas, Lion of 11, N39
 Śiva 24, 71, N145, N179
 Saṃvara 75
 Sunendra, Buddha 67

Hayagrīva 44, N109
 Heruka 14, 39, 42, 43, 66, 72, 79, N50, N98
 Hevajra 74, 75, 79, N164

Delties—Tibetan

ku.ru.ku.le. N162
 klu. N29, N30

khro.bo.mi.gyo.ba. N40
 mkhaḥ.ḥgro.ma. N38
 ḥkhor.lo.sdom.pa. N164

dgye.pa.rdo.rje. N164
 rgya.mtshoḥi.nor.bdag. (Treasure Holder of the Ocean) 24, N69
 rgyal.ba. N7
 sgrol.ma. (see Tārā) N19, N67, N83 (see rab.tu.dpaḥ.moḥi.sgrol.ma)
 sgrol.ma.—21 forms of N72

rñā.sgra. N9
 shags.kyi.theg.pa. N44

chos.skyoṅ. N52, N104

ḥjam.dpal. N58

gtum.po.khro.bo. N104

rta.mgrin. N109

thab.lha. N30

thugs.rje.chen.po. N6

de.bzin.gśegs.pa. N8

de.za. N43

gdun.lha. N30

bde.mchog. N164

bde.gśegs. kun.ḥdus. N179

hdod.lha. N22

rdo.rje.hchan. N148

rdo.rje.sems.dpah. N61

nag.po.chen.po. N145

gnod.sbyin. N30, N84

rnam.par.rgyas.par. 7, N20

rnam.thos.sras. N47

pad.ma.gar. N179

spyan.ras.gzigs. N6, N24

phyag.na.rdo.rje. N46

phyag.na.pad.ma. N6

byams.pa. N6, N59

brag.srin.mo. N24

ḡzan.ḥphrul.bdag.po. N22

ye.śes.zla.ba (princess) 5, N10

rab.tu.dgaḥ.ba. N107

rab.tu.dpaḥ.moḥi.sgrol.ma. N67

rig.ḥdzin. N37

śa.za. N73

Śakya,scn.ge. N39

gsan.ḥdus. N164

gsan.baḥi.bdag.po. N46

srin.po. N52, N73

Lha.ma.yin. N77

Places—Sanskrit

Ayodhyā 33, N80, N142

Indus (River)—see Sindhu

Uḍḍiyāna 42, N48, N103, N119, N173

Utakala (town) 57

Uttasayana (village) 50

Oḍḍiśa 16, 17, 57, N63

Oḍḍiyāna—see Uḍḍiyāna

Kapilavastu N92

Kampoja—see Kamboja

Kamboja 80, N176

Kaśi N78

Kaśmir 46, 51, 53, 78, N118, N125

Kumarkṣetra 26

Kongkuna 16

Ganga (River) 78, N142, N163

Gujarat 21, 83

Ghazni 51, 79

Campārāṇa 33, N82

Tipura 42

Tirāhut 33, 58, N81

Tuśita N59
Trimala 57

Dantapuri N176
Delhi 72
Dodahari N63
Dravida 87
Dhanapuri 55, 80
Dhingkota 45

Nālandā N147
Nila Biru Mountain 74
Nepal 81
Nerañjana (River) (Phalgu) 37

Potala Mountain 10, 11, 13, N28
Phalgu (River) (Nerañjana) 38

Bengal (Bhaṃgala; Bhaṅgala etc.) 34, 41, 70, N62, N79, N142)
Benares N78
Bodhgaya N91
Bhaga 16

Magadha 70, 71, 77, 78, N163
Mathurā 28, N75
Mari Vihāra N96
Maru 21
Malava (Malawa) 16, 49, N63
Mallacca 35
Mayā-Devi Site 38, N92
Mahā Bodhi Shrine 38, 39, N95

Yamuna (River) 50, N142

Rakang 79
Rajputana 51
Rummindei—see Lumbini

Lahore 51
Lumbini N92
Luhitya (River) 79, 80

Vaidarbha 49
Vajrāsana 37, 38, 39, 40, N91, N98
Varanasi 32, N78
Vikramaśīla 70, 72, N163, N166, N172
Vidcha—see Tirāhut

Śītavana—Cool Sandalwood Charnel Ground 67, N147

Singhala 79, N74
Sindhu (River) 36, N86
Haripunja—the Golden City 79, 80
Himālayas 58

Places—Tibetan

ci.bde. (College) N166
bcom.brlag. N75
lcan.lo.can. N47

mthaḥ.ḥkhob. N171

dur.khrod.bsil.ba.tshal. N147
rdo.rje.gdan. N91

nag.mtho.skyid.phug. N169
rnam.gnon.nan.tshul. (rnam.gnon.tshul.) N163

ḥphags.yul. N171

tsampārpa N82
gtsan N169
gtsan.po. N187

hdzam.bu.ling. 25, 36

gzis.ka.rtse. (Shigatse) N187

gser.mdog.can. 90, N187

bsam.yas. (Samye) N169

lha.sa. N169

lho.ka. N169

ru.rgyan. (ro.rgyan) 68, N48, N103, N119, N173

Authors in English

Bacot, J. N149

Bapat, V. N51

Barnett, L.D. N134

Bendall, C. N134

Beyer, S. N23, N26, N64, N162, N164

Bhattacharyya, B. N40, N162, N172

Bhattacharya, V. N15, N134

Bista, D.B. N135

Bloss, L.W. N29

Candra, L. N23

**Chattopadhyaya, A. N88, N89, N90, N115, N117, N118, N119,
N131, N132, N142, N151, N155, N163, N172, N173, N174,
N175, N176**

Clark, W.E. N179

Dasgupta, S.N. N126

Dass, S.C. N9, N84, N96, N138, N151, N174

David-Neel, A. N49, N137, N169

Dayal, H. N13

Dutt, H. N74

Edgerton, F. N9, N20, N26A

Evans-Wentz, W.Y. N147, N181

Ferrari, A. N187

Govinda, A. N76

Grünwedel, A. N6, N98, N109

Guenther, H.V. N3, N5, N105, N149

Hoffmann, H. N129

Kosambi, D.D. N92

Lessing, F.D. N3, N54, N60, N105, N165

Majumdar, R.C. N74

Matics, M. N15, N134

Monier-Williams, N14

Nebesky-Wojkowitz, R. von N138, N169

Papdit, R.S. N125

Ramanan, V. N18

Rechung, Rinpoche N138

Roerich, G. N74, N93, N94, N95, N96, N147, N163, N171

Rouse, W.H.D. N134

Ruegg, D.S. N5

Shrivastava, S.K. N135

**Snellgrove, D.L. N8, N11, N48, N62, N102, N162, N178, N179,
N185**

Stcherbatsky, T. N133

Tucci, G. N42, N48, N83, N101, N112, N120, N135, N151

Wayman, A. N3, N54, N60, N105, N165

Wylie, T. N136

Zimmer, H. N126

Bibliography

- Bacot, J. *La vie de Marpa le "traducteur"*, Librairie Orientaliste, Paul Guenther, Paris, 1937
- Bapat, P.V. (ed.) *2500 Years of Buddhism*, Government of India (Reprint) New Delhi, 1971
- Barnett, L.D. *The Path of Light*, (Wisdom of the East Series), John Murray Ltd., London, 1909
- Bendal, C. and Rouse, W.H.D. *Śikshāsamuccaya. A Compendium of Buddhist Doctrine*. John Murray Ltd., London, 1922
- Beyer, S. *The Cult of Tārā. Magic and Ritual in Tibet*. University of California Press, Berkeley, 1973
- Bhattacharyya, B. *Niṣpannayogāvalī of Mahōpaṇḍita Abhayākara-gupta*, Gackwad's Oriental Series, Vol CIX, Baroda, 1949
- The Indian Buddhist Iconography*, K.L. Mukhopadhyay (Reprint) Calcutta, 1968
- Bhattacharya, V. *Bodhicaryāvatārā of Śāntideva* (Sanskrit and Tibetan Texts), Bibliotheca Indica—Work 280, The Asiatic Society, Calcutta, 1960
- Bista, D.B. *People of Nepal*, Ministry of Information, H.M.G. of Nepal, Calcutta, 1967
- Bloss, L.W. *The Buddha and the Nāge: a study in Buddhist Folk Religiosity*. in: *History of Religions* Vol. 13, No. 1, Aug. 1973, The University of Chicago Press, Chicago, 1973
- Chandra, L. (ed.) *Hymns to Tārā* (Tibetan and Mongolian Texts) International Academy of Indian Culture, New Delhi
- Chattopadhyaya, A. *Atiśa and Tibet. Dīpaṃkara Śrījñāna in Relation to the History and Religion of Tibet*. Indian Studies: Past and Present. Calcutta, 1967
- Tārānatha's History of Buddhism in India*. Indian Institute of Advanced Study, Simla, 1970
- Clark, W.E. *Two Lamaistic Pantheons*, Paragon Book Reprint Corp. (Reprint) New York, 1965
- Das, S.C. *Indian Pandits in the Land of Snow*, K.L. Mukhopadhyay,

- (Reprint), Calcutta, 1965 *A Tibetan-English Dictionary with Sanskrit*, Motilal Banarsidass (Reprint), Delhi, 1970
- Dasgupta, S.N. *History of Indian Philosophy* (5 vols), Cambridge University Press, Cambridge, 1922-55
- Datta, B.N. *Mystic of Lama Tārānātha—a Religio-Sociological History of Mahāyāna Buddhism*, Ramakrishna Vedanta Math (Reprint), Calcutta, 1957
- David-Neel, A. *My Journey to Lhasa*, William Heinemann, London, 1927
With Mystics and Magicians in Tibet, Penguin Books, (Reprint), London, 1937
- Dayal, H. *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, Kegan Paul, London, 1932
- Edgerton, F., *Buddhist Hybrid Sanskrit Dictionary*, Motilal Banarsidass (Reprint), Delhi, 1970
- Evans-Wentz, W.Y. (ed.) *The Tibetan Book of the Great Liberation*, Oxford University Press, Oxford, 1954
Tibetan Yoga and Secret Doctrines, Oxford University Press, Oxford, 1958
- Ferrari, A. *Mk'yen Batse's Guide to the Holy Places of Central Tibet*, Serie Orientale Roma XVI, Rome, 1958
- Govinda, A., *rgyal-srid rin-chen sna-bdun* in: Bulletin of Tibetology, Vol. VI, No. 3, 1969, Namgyal Institute of Tibetology, Gangtok, 1969
- Grünwedel, A. *Mythologie du Buddhisme au Tibet et en Mongolie*, (trans. from German by L. Goldschmidt), F.A. Brockhaus, Leipzig, 1900
Tārānātha's Edelsteinmine, das Buch von den Vermittlern der sieben Inspirationen, Bibliotheca Buddhica XVIII, Petrograd, 1914
- Guenther, H.V. *The Life and Teaching of Nāropa*, Oxford University Press, Oxford, 1963
Treasures on the Tibetan Middle Way, Shambala Publications, Inc. Berkeley, 1971
Yuganaddha, the Tantric View of Life, Chowkhamba Sanskrit Studies, Vol. III, Varanasi, 1952
- Hoffmann, H., *Die Qarlug in der tibetischen Literatur*, in: Oriens, 3, Leiden, 1950

- Kosambi, D.D., *Myth and Reality; Studies in the formation of Indian culture*. Popular Prakashan, Bombay, 1962
- Lessing, F.D. and Wayman, A., *mkhas grub rje's Fundamentals of the Buddhist Tantras*, Mouton and Co, The Hague, 1968
- Majumdar, R.C. (ed.), *The Age of Imperial Unity. The History and Culture of the Indian People*, Vol. 2 Bharatiya Vidya Bhavan, Bombay, 1968
- The Age of Imperial Kanauj, The History and Culture of the Indian People*, Vol. 4, Bharatiya Vidya Bhavan, Bombay, 1964
- Matics, M.L., *Entering the Path of Enlightenment. The Bodhicaryāvatāra of the Buddhist Poet Śāntideva*, George Allen and Unwin, London 1971
- Monier-Williams, M., *Sānskrit-English Dictionary*, Oxford University Press, London 1899
- Nebesky-Wojkowitz, R. von, *Where the Gods are Mountains*, Weidenfeld and Nicolson, London 1956
- Paṇḍit, R.S., *Kaṭhāna's Rājatarāṅgiṇī, the Saga of the Kings of Kaśmir*, Sahitya Akademi, New Delhi, 1968
- Ramanan, V., *Nagarjuna's Philosophy as presented in the Mahā-prajñāpāramita-Śāstra*, Charles, E. Tuttle Co. Inc. Tokyo, 1966
- Rechung, Ven. R., *Tibetan Medicine*, University of California Press, Berkeley, 1976
- Roerich, G., *Biography of Dharmaśvāmin (chag. lo. tsa. ba. chos. rje. dpal)*, A Tibetan Monk Pilgrim, K.P. Jayaswal Research Institute, Patna, 1959
- Ruegg, D.S., "The Jo.naṅ.pas: a School of Buddhist Ontologists according to the grub.mtha's sel.gyi.mc.loṅ" J.A.O.S., 83/1, pp. 73-92. 1963
- The Life of bu.ston.rin.po.che*, Serie Orientale Roma XXXIV, Rome, 1966
- Snellgrove, D.L., *Buddhist Himalaya*, Bruno Cassirer, Oxford 1957
- The Hevajra Tantra*, 2 Vols, Oxford University Press, Oxford, 1959
- The Nine Ways of Bon. Excerpts from the gzi.bpjid.*, Oxford University Press, Oxford, 1967
- Stcherbatsky, F.T., *Buddhist Logic*, 2 Vols., Dover Publications Inc. (Reprint) New York, 1962

- Tucci, G., *Preliminary Report of Two Scientific Expeditions in Nepal*, Serie Orientale Roma X, Rome, 1956
The Ancient Civilisation of Transhimalaya, Barrie and Jenkins, London 1973
The Theory and Practice of the Maṇḍala, Rider and Company, London, 1961
Tibetan Painted Scrolls, 3 Vols, Libreria dello Stato, Rome, 1949
To Lhasa and Beyond, Libreria Dello Stato, Rome, 1956
Vikramaditya, *Vetala Panchavimsati*, Bharatiya Vidya Bhavan, Bombay, 1969
Wayman, A., *The Buddhist Tantras. Light on Indo-Tibetan Esotericism*, Samuel Weiser, New York, 1973
Wylic, T., *Ro.langs: The Tibetan Zombie*, in: History of Religions, Vol. 4, No. 1, Summer 1964, The University of Chicago Press, Chicago, 1964
Zimmer, H., *Philosophies of India*, Meridian Books, New York 1960
—*rgyan.drug.mchog.gnyis* (A collection of short biographies of the Eight Great Indian Masters) in English, Namgyal Institute of Tibetology, Gangtok, 1962

BIBLIOGRAPHY—TIBETAN TEXTS

- bkaḥ.babs.bdun.ldan.gyi.brgyud.paḥi.rnam.thar.no.mtshar.rman.byun.rin.po.che*, by Tārānatha, Written 1600 A.D., (Ed. Das, S.C., as "kah.bab,dun.dan., The Book of Seven Mystic Revelations." —Bengal Secretariat Press, Calcutta, 1901. See also Grunwedel's Translation as "Taranatha's Edlesteinmine")
dgos.ḥdod.kun.ḥbyun.—see *dam.paḥi.chos.rin-po.che...*
grub.thob.brgyad.cu.rtsa.bzilhi.lo.rgyus, (Narthang Tenjur, LXXXVI, I.) Transl. by Grünwedel as "Die Geschichten der 84 Zauberer (Mahāsīdhas)". Baessler-Archiv, V, 4-5, Leipzig, 1916
rgya.gar.chos.ḥbyun.—see *dam. paḥi.,chos.rin.po.che...*
sgra.bsgyur.mar.pa.lo.tsahī.rnam.par.thar.pa.mthoñ.be.don.yod. by dur khrod.nyul.paḥi.rnal.ḥbyor.pa.khrag.ḥthun.rgyal.po. (gtsan. smyon. Heruka) E. Kalsang, Varanasi, 1970

chag.lo.tsa.ba.chos.rje.dpal.gyi.rnam.thar., by chos. dpal. dar. dpyan., ed. Panchen os. tul. Varanasi, 1969

jo.bo.rje.lha.gcig.dpal.ldan.a.ti.sas.rgya.gar.du.bstan.pa.ji.ltar.spel.ba. dan.gser.glin.la.phebs.pa.sogs.kyi.rnam.thar. E.Kalsang, Varanasi, 1969

rje.btson.sgrol.mañi.phyag.litshal.nyi.su.rtsa.gcig.ma., in "Hymns to Tārā," ed. Chandra, L., New Delhi, N/D

dag.yig.thon.miñi.dgoñs.rgyan., by tshe.batan.zabs.drun. Champa Chogyal, New Delhi, 1969.

dam.pañi.chos.rin.po.che.hphags.pañi.yul.du jiltar.dar.bañi.tshul.gsal. bar.ston.pa.dgos.hdod.kun.hbyun. by Tāranātha, written 1608 A.D., sog.po.gu.ru.deva. (Mongolian Lama Guru Deva), Sarnath, 1964

ndo.mdzais.blun.gsun.pa.po.ston.pa.sais.rgyas.bcom.ldan.hdas.bajod. don.ni.las.rgyu.hbras.kyi.rnam.gzag.gtso.bor.bstan.pa. Gsun.rab.gces. btus. Edition, Bhopal M.P., 1968

gnas.gsum.mkah.hgroñi.gtso.mo.rgyal.yum.ye.ses.mtsho.rgyalgyi.rnam. thar.thes.pa.den.ldan.zes.bya.ba. Office of the Political Officer, Gangtok, 1962

hphags.yul.rgya.nag.chen.po.bod.dan.sog.yul.du.dam.pañi.chos.byun. tshul.dpag.bsam.ljon.bzun. by Sum.pa.mkhan.po.ye.ses.dpal.hbyor., ed. by Das, S.C., as "History of the Rise, Progress and Downfall of Buddhism in India", Presidency Jail Press, Calcutta, 1908

ro.dños.grub.can.gyi.sgruñ. Collected in one volume entitled *The Tibetan Professor Tales* and given the Tibetan title *slop.dpon.klu. sgrub.snyin.po.dan.rgyal.po.bde.spyod.bzan.po.gnyis.kyis.mdzad.pañi. ro.dños.grub.can.gyi.sgruñ.no.mtshar.rmad.du.byun.bañi.gtam.rgyud. ces.bya.ba.leñu.bcu.gsum.dan.deñi.hphror.bla.thabs.su.bsnan.pa.hgañ. sas.bcas.ro.dños.grub.can.gyi.sgruñ.rkan.drug.yid.hphrog.ces.bya.ba. leñu.myer.bdun.du.yod.pa.sdebs.gcig.tu.bkod.pa.*

ses.rab. by bstan.hdzin.rgyal.mtshan., Namgyal Institute of Tibetology, Gangtok, 1961

The Origin of the Tara Tantra by Taranatha, one of the most accomplished scholars of the unorthodox Jo-nan sect, strings together from various fragmentary sources a mine of legends and episodes on the origin and diffusion of Tara's tantra.

Translated by David Templeman, this work is supplemented with voluminous notes, an excellent appendix and a comprehensive bibliography for the serious readers. Similar in style to the author's *bkañ. bsdun. ldan* (1600), this work heralded Taranatha's major historic work *History of Buddhism in India* written four years later in 1608.

The Origin of the Tara Tantra, though dependent on legends and largely anecdotal, has nevertheless about it a strong feeling of historic time and provides an important and accurate account of the lineages of the Siddhas who worshipped Tara and passed on her Upadesas, revelations and Tantra besides giving a background to the masters of the Tibetan Siddhas who grew from India's rich tantric soil.